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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

CHICAGO, NOVEMBER 9, 1922

Number 45

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly

By the Disciples Publication Society

508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Wistfulness of the Crowd

In the church publicity conferences held last week in Chicago Dr. William L. Stidger of Detroit made a profound remark about the great throng on the street. "You can safely count on their wistfulness," he said. "The preacher does not need to create this." This is what many a church leader is tempted to doubt. The mad throngs about the amusement palaces, and the scurrying multitudes upon the street seem satisfied with themselves. But they are not. Perhaps most of those who flock to the dance halls and movie palaces are trying to forget something. The remembrance of sins committed shame and confound those individuals who seek to lose themselves in the crowd. Bitter sorrow and disappointment fill the souls of vast numbers as they measure their actual accomplishments against the dreams of their youth. The thought of the swiftly approaching end of human life may be accepted complacently by some; but for most people it is a disquieting thought. The multitude that seeks consolation in the darkness of the spiritualistic seance bears testimony to the wistfulness of men of our generation. The throngs that give attention to very dry and abstract Christian Science lectures is a further revelation. The evangelical churches have spent too much time trying to create a market for their spiritual wares. The market is there, but the wares are often of pitiable quality. The wistful multitudes have fed upon the sawdust of ancient dogmas. This hungry throng goes out from a sermon on apostolic succession, the second coming or baptismal regeneration with empty hearts. Materialistic and formal conceptions in religion are rejected by the great mass of both scholars and plain folk today. The wistful crowd wants the gospel

of Christ, not the speculations of scholastics. Many of these people are ignorant of the very names of books and personalities that abound in modern pulpit talk. But they want to know if there is some One who can lift the burden of their sin and sorrow and weakness.

Dr. Bundesen and the Preachers

D. R. BUNDESEN, the health commissioner of Chicago, has made considerable commotion recently. He arrested one diseased man who tried to get married. He has put signs of contagious disease on houses of prostitution. The facts about the horrible conditions in Chicago have been published far and wide. There is an awakened civic conscience on the part of the decent citizenship. The commissioner is now going to ministers' meetings with his story and these bodies are going on record, at his invitation, in favor of the church refusing to perform marriage ceremonies where a health certificate is refused. The Episcopal clergy acted first, later the Chicago Church Federation. The intent behind these resolutions is admirable. Every minister knows of young married people whose marriage has been a curse because of conditions not apparent on the wedding day. But the women's clubs of the city are rightly skeptical about the advisability of asking the church to carry the burden of enforcing medical inspection. Will the minister accept a certificate from any physician who writes one out? Many physicians do not know how to make the examination that is necessary. Must the minister accept some medical certificates and reject others? Furthermore, what will prevent diseased people from seeking a justice of the peace in case the minister refuses to marry a couple where one or both are diseased? It is

clearly the function of the state, which issues the license to marry and which presumably investigates other matters in connection with marriage, to enforce medical inspection. That the ministers should support such legislation unanimously goes without saying, and they probably will. But ministers nowadays are very easily persuaded to become responsible for the operation of bits of social technique for which they are not fitted. Their function lies in another field than that of enforcing restrictive laws, however beneficent these laws may be.

The Response to Dr. Jowett

TIME enough has now passed to draw some conclusions as to the effect of Dr. John Henry Jowett's challenge of the church to undertake some definite reinforcement of the political influences that are working for international peace. It will be recalled that Dr. Jowett's original impulse came from Mr. Lloyd George who, while he was yet prime minister, invited him with other churchmen to breakfast where he confessed before his guests that diplomacy had reached its limit, and declared that if war was to be outlawed the forces of religion must be mobilized on behalf of peace. Shortly thereafter Dr. Jowett attended a peace conference of Christian leaders from many nations at Copenhagen. Upon his return to London the distinguished preacher issued a manifesto to which the British and American press gave the most generous and ample publicity. In words of fire this best known and perhaps most favorably esteemed English-speaking preacher of our day called upon the churches to assume their responsibility in this business which he made clear was of the very essence of the Christian enterprise in the world. One could hardly have imagined a more influential quarter from which a call of this character could arise. When Dr. Jowett's words were first read they quickened and thrilled the heart with hope that at last the inert and indifferent church would be aroused to action against the arch-enemy of every thing that rightly may be called Christian. Yet the actual results obtained by Dr. Jowett's prophetic challenge are so meager as to be unqualifiedly depressing if they did not at the same time afford such vivid instruction. The episode is full of suggestion. It shows us how impotent Christianity is through its denominational divisions when it comes to functioning on a grand scale in its public capacity as an instrument of the kingdom of God. As Dr. William Adams Brown points out in his book, "The Church in America," the church as such has no mechanism, no technique, for this kind of business. Its conscience cannot be quickened by such an appeal as Dr. Jowett's because that conscience is divided and dissipated in many sectarian bodies and has no common habitation to which a great public responsibility may be carried. But more serious than this is the disclosure of the appalling fact that the churches do not even think of their Christianity as the sort of thing that could operate to abolish war. They have so long taken orders from the state in times of national emergency, so long conceived their religion in individualistic terms only, so long habitu-

ated their vision to denominational horizons and their activities to denominational channels of local and missionary service, that a great call like Dr. Jowett's not only finds them helpless but leaves them cold.

The Public Emergence of Dr. Jowett

HOWEVER unfruitful in immediate and concrete results Dr. Jowett's challenge may be, the episode has very real significance in that it seems to bring into the arena a new and mighty champion of public religion. Not even Dr. Jowett's very dear friend, the late Professor Peter Forsyth, could have uttered more vital words on the kingdom of God—the favorite theme of his late years—than those which made up the "manifesto." Dr. Jowett's fame as a preacher has been built upon his marvelous ability at interpreting the esoteric side of Christianity, that side of it which had to do with the inner life in terms of the classic lore of Christian piety contained in our New Testament. Only the initiated could follow his preaching. On Fifth Avenue in New York it was the saints who made up Dr. Jowett's congregations. The sinner, or the man of the street, or the so-called "intellectual" from whose intellectual equipment the biblical literature had been left out, would hardly follow his sermons with understanding. Rarely was the social note heard in his preaching while Dr. Jowett was on this side of the water. Returning to England, however, at the close of the war, public moral issues have found an increasing place in his message, and since he has resigned at Westminster chapel and enriched his ministry by the wider use of his pen the need that religion shall exercise its public as well as its personal function has apparently grown more clear and more urgent to his mind. This evolution of a great preacher is a heartening chapter in the slow but sure movement of Christian faith from the closets and conventicles and temples into the teeming and burly life of the social order.

Armistice Sunday: An Opportunity

EXT Sunday, the day after armistice day, affords an occasion and an atmosphere of expectation which every aware church and minister will improve to the utmost. The peace movement can never be made to move until it finds its inspiration in Christian faith. And while the observance of special days synchronizing with national celebrations is by no means sufficient to vitalize the church's conscience with respect to its peace obligation, the use of such days is not to be disregarded. The land should resound with the echoing words of prophecy uttered next Sunday. The materials of war are known by us all still to exist all over the world, in spite of our great war to end war, and these materials are even more inflammable in their possibilities than in 1914. In the light of the efforts that have been put forth to establish a "naval day" it is clear that even in America the lust of war is unabated, notwithstanding the Washington conference of a year ago.

The church will truly honor the nation's soldier dead, and its soldiers living, by dedicating itself to the great emprise of ending war. Our ex-soldiers themselves will respond to this note. They do not glorify war. They loathe and hate it. And they will honor the church that rejects war as a way of settling international differences. Here are two stanzas written for *The Christian Century* by E. D. Schonberger, which seem to us to be poetry of a high order:

THE GREAT ARMISTICE

The joy that leaped into thy waiting sight
 From that wee bit of swaddling prophecy
 When thou didst lift it on thy eager hands,
 Is but a gleam to that transcendent light
 That bursts my heart and loosens all the bands
 Which bind me to the earth. I, too, have seen,
 O ancient Simeon, and sing with thee:
 "Nunc Dimittis!"

Long ages have I carried on my breast:
 Not only these last years of misery,
 But all the years since Jesus heard thy song—
 Dark, bloody years, by bloody kings oppressed.
 They seemed to crush me with their load of wrong.
 Today, they say, all strife is at an end!
 I, too, have prayed, and now I sing with thee:
 "Nunc Dimittis!"

Bad Fundamentalist Strategy

HARDLY could the heretic hunter find a less likely victim upon whom to vent his intolerance than Dr. Harry Emerson Fosdick. Yet the Philadelphia presbytery has overruled the general assembly to take cognizance of the teaching that proceeds from the pulpit of First Presbyterian church, New York City, the pulpit on Fifth Avenue where Dr. Fosdick each Sunday draws congregations larger than the famous old edifice can accommodate. It is a round-about way to proceed, as these heresy actions usually arise within the local presbytery and are aimed directly at the head of the alleged false teacher himself. In this case, however, the New York presbytery has long since grown weary of heresy hunting, and, to make the case still more awkward Dr. Fosdick is not personally a member of any presbytery whatever; he is not even a Presbyterian. The story of this Baptist prophet who was called to lead the combined congregations of Old First, Madison Square and University churches, with the saintly Dr. George Alexander as his colleague in parish activities, is well known. It has proved a providential and enormously fruitful arrangement. Minister and congregation and presbytery are in happy accord. Now comes the heresy alarm. We think it is bad strategy for the fundamentalists to pick on Fosdick. They should confine their attacks to college professors, whose academic utterances are more easily abstracted from the less widely known moral and spiritual influence of their teaching. Such men make ideal heresy victims. But Harry Emerson

Fosdick—he of "The Meaning of Prayer," "The Meaning of Service," "The Meaning of Faith," and now of "Christianity and Progress," the man who has done more than any other contemporary Christian leader to rebuild the foundations of piety and spiritual assurance in the lives of educated youths,—this will surely prove to be what the politicians call a roorback! If among the thousands who read this paragraph there is a single doubter of the Christian soundness of Harry Fosdick we suggest that he turn to that marvelously lucid and vital book, "Christianity and Progress," and read the chapter on "The Perils of Progress." If he has any shadow of doubt left it will prove that he is so incorrigibly fundamentalistic that he does not know a fundamental when he sees one.

Fighting the Prohibition Law

FROM the first it has been apparent that the constitutional amendment which made the liquor business an outlaw in the land was to be resisted with all the power of an entrenched institution, and all the subtlety of expert manipulation. This was not unexpected. An enterprise so long tolerated, enriched by enormous profits, and backed by a considerable portion of any community does not surrender without a struggle. No great reform has ever achieved immediate success. There is always a period when the reactionary forces capitalize whatever sentiment of opposition the new conditions have aroused, and the claim is made that the law can not be enforced, and must be repealed.

This is the stage of the prohibition movement through which the nation is passing. Confronted by the consummation of a generation of heroic effort to rid the land of its worst menace, and with a law upon the statute books which has already wrought incalculable improvement in the moral and economic conditions of the United States, the defenders of the old regime are promoting an almost limitless propaganda in behalf of some modification of the amendment. They face not only the gradual adjustment of the nation to the better conditions, but the awakening of Europe to the possibilities of similar action, and the spread of the temperance movement around the world.

The arguments employed by the advocates of repeal are numerous and adroit. They point to the fact that the law is being evaded by many devices, and insist that this evasion amounts well-nigh to nullification. This is, of course, a foolish and futile claim. The conditions are bad, beyond question. A traffic so long operative is not abolished in a moment by even the most energetic measures. Desperate efforts have been made without cessation to make the law inoperative. Corrupt officials have connived with furtive dealers and criminal bootleggers in supplying the stimulated demand for alcoholic drinks. Ostentatious use of liquor by men who are less interested in intoxicants than in the adventure of doing the illicit thing has seemed to many the proof of the failure of the movement for prohibition. And persistent propaganda in leading journals and

by public speakers has attempted to discourage public opinion as to the effectiveness or even the practicability of the enterprise.

The present is a moment of great strategic value in the progress of the movement for an ultimately sober nation. It is a time when all the forces of morality and sobriety should stand unwaveringly for the full achievement of the reform which has made such rapid and convincing progress during the past decade. The prohibitory amendment will not be repealed. It is unthinkable that the nation should consent to throw away the advantages gained by this notable step in the interest of moral solvency and economic competence. The enormous gains made in the reduction of waste, of crime, of the numbers of people who have to be supported at public expense as defectives or delinquents resulting from the use of liquor, and in other items of civic and social life are too convincing to permit an intelligent people ever to go back to the dark days of a licensed and permitted traffic in intoxicants.

But there is grave danger that under the spell of specious pleas for personal liberty and a little larger freedom of behavior the entire structure of protection so carefully built up may be endangered. It is very significant that the men who are most of all interested in the return of the saloon are making the plausible plea that they approve the law in its main features, but that it is too drastic to meet the wishes of the nation as a whole. It ought to be modified, they say, to permit the manufacture and use of beer and light wines. The saloon is gone, they affirm, and they do not wish its return; but they ask for permission to supply the demand for what they claim is a lighter and less noxious form of stimulant. This is the most specious and misleading of the arguments made in behalf of the outlawed business.

With rare exceptions the groups that want wine and beer are really working for the rehabilitation of the liquor traffic in its most sinister forms. The cry that they approve the abolition of the saloon is too transparent to deceive any thoughtful person. It is perfectly well understood that any success in the effort to permit the traffic in wine and beer is to be followed up by an opening in the wall that protects the nation against its deadliest enemy. The slightest weakening of the law in its full sweep of abolition of the evil is a fatal concession to those who would destroy it completely.

There are groups of people who honestly wish the privilege of using the lighter beverages, as they are called. At first glance it might seem permissible to allow this measure of indulgence without modifying the barrier against the stronger liquors. But there are two reasons why this is not to be considered unless the nation is prepared to forfeit all the advantage that has been gained thus far. The first is that the men who are leading the campaign for beer and light wines do not really care for this measure of modification of the law except as a means toward its complete nullification. It is the traffic in whiskey and gin that they want to see restored. The people who rail at prohibition as a puritanic and senseless restriction upon the pleasures of life are not in the least interested in the beer proposition. They are the patrons of the cocktail and the

highball, of brandy and champagne. If they utter their real sentiments it is to demand the complete overthrow of restriction, and the return to the days of the saloon.

The second reason is the fact, plain beyond all misreading, that the use of beer and wines has proved as injurious to the nations that make their use a habit as the harder intoxicants. It has been the specious plea of beer and wine drinkers that the habit is harmless and even stimulating. The increasing volume of medical opinion today in Europe as well as in this country is that the continuous use of alcoholic drinks even of the milder type works the evil of slow saturation of body and brain with the toxic substances to the degree that is of equally deleterious results with those produced by actual intoxication. Medical and educational authorities in England, France and Germany are increasingly aware of the dangers of this form of national poisoning, and are wondering if America must not show Europe the way of escape. Some of our own experts go the length of saying that if any modification of the prohibition law is to be contemplated, it would better be in favor of straight liquor rather than of beer.

It is a naive and diverting claim that the saloon is gone forever, but that we should permit the traffic in malt and vinous beverages. It would be interesting to know where the business would be carried on if not in something that would have all the sinister features of the outlawed saloon. With the light drinks now dispensed so strong as to evade the law and produce intoxication where not given careful oversight, how would the licensed traffic in actual intoxicants be restricted within bounds that would be any improvement on the old saloon? It is useless to make such claims. The thing cannot be done. To keep the measure of relief we have gained the business must be kept an outlaw in all of its phases. It is impossible to avoid the evils of the saloon and still keep the institution. The business of supplying the means of paralyzing and degrading a nation's life is a crime, and can no more be made legitimate than murder or any other offense against society. It is only by treating the saloon as an outlaw, as it is now declared to be, and all who promote the traffic in intoxicants as criminals, that the moral and economic progress now achieved can be maintained.

There is really no question of modifying the law that can find standing in public discussion today. The nation has pronounced its verdict after years of conflict with the business, and after full consideration of the issues involved. Like every other reform this law must be given time to prove its workable character. There will always be evasions, as there are of other necessary laws. But the attempt to vote back the saloon is not an effort at legislation but looks to the nullification of the basic law of the land. It will not be done. But to prevent it demands the ceaseless watchfulness of all true-hearted and loyal citizens. One of the greatest curses of civilization has been put under ban in this land with incalculable benefits to all save the men formerly engaged in the business. And thousands of those are grateful that the old phase of American life has passed forever. It is no time for weak and complacent lamentation over the "good old times." That type of sentiment should be left to the kept press of

the liquor lobby that still keeps up its hopes and its efforts in the face of facts.

The fight is won if the friends of decency do not allow conditions to slip. It is a marvelous thing to be able, in spite of all evasion and furtive trafficking, to rear children in an atmosphere from which the menace of the open saloon has vanished. The situation is difficult enough yet. It is no time for easy assurance. But the great steps have been taken, and all that remains is a firm and unflinching confidence in the cause, and a ceaseless effort, by every means, political, commercial, social and educational, to keep to the faith won with such heroism and sacrifice.

Shaker Fundamentalism Shaking

AMONG the numerous sects and cults and religious fads which have served as the precursors and prototypes of our present-day fundamentalism, none is more worthy of admiration than that of the Shakers. It would do these gentle-spirited and industrious visionaries a grave injustice to attribute to them all of the doctrinal banalities which fundamentalism has of late affected, but the Shakers were and are millenarians. They have accepted and acted upon their dogma with unflinching devotion, following its implications with astonishing consistency.

The end of the world was for them imminent. How foolish this marrying and giving in marriage? Why indulge in the vanities and subject ourselves to the temptations of social mingling? Their doctrine of celibacy brought them into great disfavor at first, and subjected them to bitter persecution. But in spite of this grotesque doctrine their gentleness and thrifty, unselfish industry long ago won them high esteem in the regions where their colonies were established.

The press is now recording their break-up. Of course. Under the strict practice of celibacy society speedily disappears. When recruits from adult life fail to join them, their colonies are bound to die out. Modern millenarians of more belligerent but less consistent type lack the same courage of their convictions, and they decline to take so firm a stand for their faith as the Shakers have taken. They marry and are given in marriage; they buy and sell and get gain with unremitting zeal, though the end of all such vanity is so imminent as to find, for some, a fixed place in the calendar, not far hence.

The Shakers have occupied the time while they wait for the cataclysm which is utterly to destroy ungodly unbelievers and establish the believing in all felicity. They have lived frugally, and with unfailing and universal industry. They have held all the product of their labor in a common store. Their system forbids and forestalls selfish, private gain. Such industry and frugality have had their proper and invariable reward: their colonies have greatly prospered in material affairs. Their aggregate

property valuations probably run into the millions. Now that their numbers are so rapidly reducing by death and only slightly increasing by recruits, some of the colonies are being sold out and the remnants of the faithful are concentrating at the parent colony, where, before many years have passed, the few feeble survivors will make their last stand.

Such fatal and tragic consistency has won a certain kind of respect. On the other hand, the inconsistency of the more worldly-wise type of millenarians among our fundamentalists has sometimes assumed the ridiculous. One of the foremost of the laymen zealous to achieve the cataclysmic climax of mundane affairs is fabulously wealthy, his fortune having been derived from the exploitation of one of our greatest natural resources. He has repeatedly offered large gifts to missions with strings tied to them: he stipulates that the missionaries supported by these funds shall accept and teach the premillennial doctrines. In the lurid light cast by the world war, he, with others of this faith, was enabled to re-read the ancient prophecies with such new exactitude that a definite date was set upon his calendar for the end of the world. The story passes about among mission board administrators that he offered a specially large contribution on his usual terms, expressing at the same time his firm conviction that on such and such an early date the end would come. A mission board secretary, whose professional thrift was probably reinforced by a sense of humor, signified his readiness to accept the funds, provided the restrictions upon its use should be removed in the event that the world should run on beyond the date fixed. Our "benefactor of great wealth" appears to have lacked either a sense of humor or the courage of his conviction, for the addition to his terms was indignantly repudiated.

The shiftiness with which highly vocal premillennialists acquire large holdings of the present world's sordid gains has often been the subject of remark. One of the most ardent recently, after establishing his standing among the "brethren" through the ardor of his preaching the doctrines of the cult, followed up his advantage by exploiting them in the interests of a land development scheme which made all the customary appeal to the "minister of small savings" whose declining years required looking after. None strikes a bargain in worldly affairs with more keenness and regard for his end of it than does many a devout herald of the imminent collapse of this evil world.

The Millerites of the middle of the last century were pathetically consistent in their millennialism. They divested themselves of their property, even, in many cases, disposing of their ordinary clothing, and on the day appointed for the final cataclysm donned their ascension robes of very unsubstantial character, and mounted the hill from which their ascent was to be effected. When the event failed to transpire some returned to their former habitations destitute and compelled to begin the prosaic mundane life all over again from nothing in the way of temporal and material store. There was little amusing for them in their disillusionment, nor will others who recognize their pathetic sincerity be moved to laughter over their predica-

ment. They professed a tragically deluded faith, but they showed the courage of a complete sincerity.

After their fashion the more modern Shakers have commended themselves for their gentleness and industry, though their regimen has been supported by fidelity to a great delusion. Their colonies have accumulated wealth of this world in considerable amounts. But they have sincerely and consistently kept and used this store, not to pander to selfish ambitions nor to empower arbitrary wills to dominate and domineer. Doubtless they have not altogether escaped the snares of their growing wealth. It will be surprising if scandals do not grow out of their system as their colonies dwindle, and their property comes into the possession of smaller and smaller groups. But the simplicity and sincerity of their faith has saved them thus far, as sincerity and singleness of motive must save any, even when faith cherishes a delusion.

What may be said for our current, boisterous millennialism is another matter. How sincere is the zeal which preaches millennial doctrines and at the same time grasps material stores of this evil world with a tenacity which takes full advantage of a doomed society's property-mad laws, and which dedicates the arbitrary power, which these stores insure, to a bitter and uncompromising propaganda—well, history will doubtless not deal so tenderly with these as it has with the simpler-minded millenarians whose pathetic sincerity we have noted. Wealthy fundamentalists and their militant ecclesiastical spokesmen assure us that "the fight has only begun." Presumably it will last as long as these carnal weapons endure to wage the warfare of the spirit.

The Stone Baby

A Parable of Safed the Sage

I Walked the streets of a City where I go now and again, and I beheld the changes of recent years. For the Fashionable Shopping Center hath moved up town, and the old Main Street, with its Business Palaces of Thirty Years Ago, now appeareth Tattered and Run Down. And I passed where workmen from Italy and Macedonia dug up the Pavement, and they hung their garments upon a Stone Post which they had removed, and which stood aslant and awry beside the Curb. And I turned and walked back, and I beheld it as it were a Cubit Square at the base and with an iron ring above for the hitching of horses, and on each of the four sides this Inscription:

RYDER
THE LEADING
PHOTOGRAPHER

And I pushed certain of the Coats aside, and behold the top of the post was the Graven Image of a Laughing Child.

And I paused and meditated. For I remembered when that Hitching Post was New, and a Work of Art; and the Carriages of all who dwelt on Euclid Avenue were tethered there while the folk went in and Ryder Made Photographs of them. And I remembered how his Gal-

lery was the Art Center of the town; and there assembled the Artists' Club. And I remembered how no Great Man came to town and got away without sitting to Ryder. Yea, and Some Who Were Not So Great sat there; for if his Old Negatives could be found there would be one of a man who might resemble me, who then had not one Grey Hair.

And I thought with sorrow how the Horses and Carriages are gone from Euclid Avenue, and Ryder himself is gone; and the Italians pile their Greasy Garments that smell of Garlic upon his post, and scratch their matches on the Chubby Cheek of the Laughing Child. And I said:

Alas poor Ryder. I knew him, Horatio, and all the rest.

But I reflected that Ryder in his day had a Fairly Good Time, and the World was Reasonably Good to him, and he esteemed his work a Fine Art and had joy in it. And he played with Sunshine, and made people look better than the Law of Nature allowed, and gave them Photographs of themselves to live up to. And I considered how there must be a Thousand Family Albums in which are Portraits that he made, and faces that are dear to many. And I ceased to be sorry for Ryder. And I smiled at the Laughing Child that was hooded by the Greasy Coats, and the Child still was laughing when I came away.

BY THOMAS CURTIS CLARK

At a Crowded Shrine

WHEN pale religion leans upon a crutch—
The crutch of ignorance; when bigotry
And superstition hold within their clutch
The high-born love and white-winged charity,
What shall we say who from the martyr fires
Of Calvary first found our hearts afame?
Where now the courage of our noble sires
Who died to save the honor of a Name?
Is this religion—words that whine and drone,
Prayers that pall and alms of self-conceit?
Can Christ's shed blood for empty hearts atone?
Can pride at any altar be found meet?
What miracle of God can work for men
Who kneel in prayer that they may sin again!

The Search

I SOUGHT His love in sun and stars,
And where the wild seas roll,
But found it not; as mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of love indeed.

I sought His love in lore of books,
In charts of science's skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer:
The Lord of love was standing there!

The Presbyterian Church Facing the Future

By Cleland B. McAfee

TWO and a quarter millions of the Christians in America are associated with various branches of the Presbyterian church. It now exists in ten branches, six of which are numerically negligible in the total. A seventh has only 65,000 members, a remainder from the recent union which absorbed most of the Cumberland members. This leaves actually only three branches with which the future must deal with great seriousness; namely, the United Presbyterian church, strongest in Pennsylvania, with about 1,000 congregations and 160,000 members, the Presbyterian church in the United States, commonly known as the southern church and strongest in that section, with 3,400 congregations and 365,000 members, and the Presbyterian church in the United States of America, distributed fairly well over the entire country, with about 10,000 congregations and 1,700,000 members. The four branches of the Reformed churches are so closely related to the Presbyterian family that any complete listing would include their 3,000 congregations and 550,000 members.

There are, of course, working relations among all these branches and there are persistent movements toward their "union and reunion," as Dr. William Henry Roberts liked to phrase it. These movements are apt to originate with the largest branch and are continually countered by proposals for federation or other forms of fellowship from other branches, notably the southern church. A favorite figure of speech among those in all branches who hesitate about union is that such things must not be forced and that when the sun of righteousness shines on the churches they will flow together as two icebergs will melt into one stream. Unfortunately, many of the brethren are sitting on the icebergs with their umbrellas up to protect them from any too warm rays that may be in the air. On the border line between north and south there seems a somewhat strong desire on the part of laymen for union between the two larger branches, though many ministers share it. The sentiment in the northern church is favorable to union with any of the other branches with no further debate, especially with the southern church.

HISTORICAL CLEAVAGE

The cleavage between the two is largely historical, but it is also partly doctrinal, the southern branch being more conservative than the northern, though the difference is often exaggerated at this point. It is also partly administrative, the northern branch tending to stronger government in benevolences and less rigorous limitation on the participation of women in administrative affairs. The nominal original difference—the complete separation of church and state, whereby the church is precluded from action on civil affairs—has gone glimmering. Civil and moral and religious issues are now seen to be so hopelessly interwoven, and the concern of Christianity for the total life of man is so much more clearly seen, that the actions

of the assemblies of the two branches show no marked difference. The loyalty of the south in the recent war was reflected in church actions supporting civil authority in that assembly. The responsibility of religion for sound democracy is passing beyond dispute and every vital church is sure to feel the pressure of that fact.

The fact is that there are no vital reasons for the continued division in the Presbyterian body. If, all around, it were conceived as an agency of the gospel of Christ pure and simple, the divisions would be corrected. None of the reasons against union will stand the test of a square look at the need of the world and the increased potency of the united church. The analysis attempted in this article is based primarily on the largest of the branches, the Presbyterian Church in the U. S. A., which is the branch most in mind when "the Presbyterian church" is spoken of.

I.

The Presbyterian church is a credal church, subscribing to the most elaborate doctrinal statements now in use among American churches. The Westminster confession of faith dates from the seventeenth century but has been frequently revised in the American church, though always against the protest of some adherents. It is a full document of thirty-five chapters, broken into 179 sections, but is frankly held as subordinate to the Bible and is accepted only as continuing the biblical system. The government of the church being republican rather than democratic, only its officers are asked to accept any such elaborate confession of faith and it would be everywhere resented as a test of church membership. Even so, the document involves so many items, and is so frequently phrased as no one would today phrase it, that in 1902 an excellent doctrinal statement of sixteen brief articles was adopted by the general assembly and ordered to be published with the authority of the church, not as a new standard, since it was never officially adopted by the presbyterians, but as a convenient statement of the contents of the Reformed faith. Many pastors have advised newly elected elders and young candidates for the ministry that they have the right to interpret the confession of faith in accordance with these sixteen articles, and it has smoothed the way for a good many troubled feet.

For the mind of the church is divided in the matter of the present Westminster confession. On every test, the church shows itself both evangelical and conservative, but wholly unprepared for belligerency. The fighting troops are not welcomed when they turn their weapons on their brethren. All sorts of things were going to happen at the recent general assembly because of the "rationalism" of the foreign missionaries or the foreign board, and the aggressive New Era Movement was to receive its come-uppance, and one confident brother announced before the meeting that Dr. Stone's committee with its proposal

of a radical reorganization of the benevolent agencies of the church was to be presented with a fine brick house—a brick at a time. But nothing of the kind happened. The assembly simply refused to fight its own forces. Early in the proceedings the leaders of the belligerent forces discovered that there were no such forces to lead. No sensible observer supposed the theological position of the church had seriously changed, but it was perfectly evident that the church is chiefly concerned with its work and wants full cooperation everywhere.

DOCTRINAL REVISION

Yet it is quite certain that the church must soon consider its doctrinal statement anew. The present position is not defensible. Many of the ministers and other officers give the subject no concern, wanting to let well-enough alone. One session voted that sleeping dogs should be let lie, when it was suggested that a course of sermons on the confession be preached. Some are supremely content with the confession, even objecting to the addition a few years ago of two chapters—one on the Holy Spirit and one on The Love of God and Missions—on the ground that the chapters gave those two subjects too great prominence in the statement of the Christian faith! Of course, others see red when they discuss the confession; they do not like the whole tone of it.

Dr. Parkhurst said during one discussion of revision that he would tear his Genevan gown to shreds before he would preach certain parts of it. Others do not bother about their gowns but they do not preach the confession. Still others, and they should be a growing class, do not feel that the present attitude of the church is quite candid and open. Young men are asked to subscribe to the confession solemnly at the most honest hour in their lives and at the same time are assured that at certain points it either does not mean what it seems to mean or else that it does not matter at that point what it means. That the church holds the main body of doctrine contained in the confession of faith is probably assured, but that it could face it in detail or in all its parts as it now stands is by no means equally assured.

It is sometimes objected that discussion of the confession will prevent union with other churches of the Reformed faith. But if the Presbyterian church holds the confession in a qualified way or if its terms of subscription are not wide enough, it would seem the part of integrity to settle that before proposing union on the basis of the confession. The compromise measure proposed by some who dread the experience of revision is to re-phrase the terms of subscription, modifying the vow of all ordained officers which now reads: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the holy scriptures?"

TOO CONSERVATIVE!

Interestingly enough, it is exactly this credal position of the Presbyterian church which has prevented its serious disturbance by the present doctrinal and "fundamentalist" dispute. The confession is really too conservative for the divisive conservatives! Every effort to run a line of

cleavage through the church breaks down at this point. Take the matter of the return of our Lord, for example. Any prominence given to this is extra-confessional, since it is only touched upon there, and is never so much as hinted to be a "fundamental." Moreover, any pre-millennial accent is foreign to the confession, for the return is mentioned only in connection with the final judgment. Not a hint appears of any personal reign of Christ after his return. Indeed, it is the opinion of some leaders of the church that on a literal and strict interpretation of the confession of faith, premillennialism would be a heresy in the Presbyterian church. Of course it is not such a heresy, for the confession is not to be so interpreted. But it would be impossible to make it a test of orthodoxy or evangelical faith. Princeton Seminary is generally thought of as inclining to conservative orthodoxy and it has always been pronouncedly against pre-millennial teaching in its systematic theology. When, therefore, effort is made to run the line between the "conservatives" and the "liberals," it has to wander a good deal and there is next to no compact group of divisives.

There is a labored effort to magnify the difference between "evangelicals" and "rationalists" in the church but it goes feebly. A "rationalist" proves to be anybody who differs from you on the point which you are immediately discussing. Most of the aggressive leaders of the church have been labelled so, until it is no longer a distinction to belong to the "rationalistic group." The truth is, that in the bad sense there are none and in the good sense there are very few others.

BRYAN ISSUE NOT SERIOUS

This has been shown in the refusal to grow excited over Mr. Bryan's anti-evolution campaign. The Presbyterian church thoroughly honors Mr. Bryan as a loyal elder and member, and it recognizes as all sensible men do what follies have been talked and taught in the name of evolution and how many colleges and university instructors have been reckless of their influence on the character and opinions of young people, but it does not recognize any authority either of scholarly investigation nor biblical learning back of the current attack. It will do good in the long run, but its immediate effect is to discredit religious teaching. There are doubtless some who would welcome closer restrictions on the faculties of colleges and seminaries but their number is small. The issue is not a serious one in the Presbyterian church.

At the same time, it seems fairly clear that the church would not be willing to surrender its general credal attitude, that is, its tendency to magnify the doctrinal or credal elements in Christianity. This position is held with frank recognition of the fact that Christianity is a life and a service rather than a system of doctrines. There must, therefore, be some way wherein the faith can be worded which will not exclude those who reveal the same life under other statements. It has happened in several instances that foreign mission churches have established themselves on so much wider foundation than is offered by the Westminster confession that the home church

might well take their lesson to heart. But no objection has been raised to the passing of such churches into the new grouping.

II.

Questions of administration have been increasing in recent years but they seem on the way to adjustment. Agencies for benevolent and other ministries have been organized as the need arose and they have naturally overlapped and have sometimes proved unwilling to undertake new phases of service. As usual, some counselled making no change, lest good brethren be reflected upon and work be somewhat lessened or disturbed. Others counselled gradual change, but had no program to suggest. It has been decided to make the change at once, bringing the whole benevolent work of the church under four rubrics: foreign missions, national missions, Christian education, and ministerial relief, which really amounts to a board of personal philanthropy of all sorts. The distinction between foreign and national missions will be purely geographical. The task of a clearer accent on the social obligation of religion to democracy is to be committed to a reorganized Board of National Missions. This has been the hesitant voice of recent years, the Home Mission Board having been subdued by a demand which issued from some prominent sections of the church a few years ago and resulted in the release of Charles Stelzle and others who were putting the church to the fore in social ministry. The way is open for a fuller program and it is hoped that the power of the purse may no longer be a hindrance to its accomplishment.

There is a type of mind that is jealous of leadership and fearful of aggression. The pride of the Presbyterian church in the parity of its ministry aggravates this jealousy and fear. Who are these men who draw large New York salaries and tour around the world or hold conventions and try to tell the hard-working pastor how to do it? Are they not just like ourselves? Are they better than we? What is all this talk of "leaders"? The result has been that leadership in the church has been more difficult than in many other churches and the church has gravely suffered for lack of authority in anybody's hands to act at the critical time. Churches have been advised to withhold their gifts from the foreign board until that board satisfied them that it was doing exactly what those churches approved. Individuals have heard of some dereliction or mistaken or disapproved declaration and have declined to give further aid to one or another agency until they were personally satisfied about it. Of course, this has not been universal. Most churches and most individuals know better how to play the game and to do the necessary team work of the kingdom of God. But it has forced all leaders into caution which has often been limitation. However, it fits rather better into the inherently conservative Presbyterian temperament to go cautiously than to run too great risks. When the chairman of the reorganization committee of the boards was asked whether the new plan would cost more or less than the old one, he replied, "The Lord only knows." Offence has been taken at this, as though it were not enough for the Lord to know; the

average Presbyterian wants to know on his own account! Probably it seems to him that this double knowledge adds security to the general situation.

III

The Presbyterian church is facing the problem of future leadership in its ministry and lay work. The need for men has been so great in recent years that two sources of supply have been tapped, both of which are capable of letting in a doubtful current. One source is the ministry of other churches. Many of these churches have quite as high a standard as the Presbyterian church, but it is not always their best trained men who enter the Presbyterian ministry, and it is becoming a grave question whether this form of church union does not furnish a poorer leadership than the times require. The other source is that of earnest men past the time of training, of whom Presbyteries can make exceptions, ordaining them without full preparation. Some of these men are sent to theological seminaries for such training as they may receive. Some are ordained after a course in one of the numerous Bible Institutes.

The development of these institutes deserves the attention of all churches. In several instances they have fallen into the narrowest grooves of self-righteous opinion. The head of one of them made a sermon of Dr. Harry E. Fosdick the theme of a closing address, representing Dr. Fosdick as one of the disguises which the arch-enemy of souls takes in these degenerate days of waiting for the Lord's return. Now, Dr. Fosdick as a disguised demon is simply not a success. But what is apt to be the spirit of young people whose chief instructor thinks in such terms of his Christian brethren? How far do the churches want to go in finding their leadership in groups prepared under such guidance? The newest development is the addition of departments for that training of pastors or of men for the ministry. Not one of these institutions is prepared to educate men according to the full requirement of the Presbyterian church, yet their strong assumption of superiority in devotion to revealed truth and their ready condemnation of theological education in general wins the ear of many who are taking constant counsel of their fears instead of their faith.

MINISTRY OF INSTITUTES

The ministry of the institutes in training lay workers or in adding to the wealth of Christian knowledge among multitudes of laymen should be welcomed and would be welcomed if it were not so often made a divisive force turned loose in the church. Half-informed young people sit in solemn judgment on questions whose terms they have never even guessed and condemn or approve according to standards which have been furnished them ready-made by their instructors. The subject is of special concern to the Presbyterian church, since by an interesting and welcome coincidence the leadership of the three principal institutes of the country is of the Presbyterian type: Dr. Wilbert W. White, head of the Biblical Seminary in New York, an enlargement and expansion of the former Bible Teachers' Training School, is a member of New

York presbytery; Dr. Reuben A. Torrey, head of the Los Angeles Bible Institute, is a member of Los Angeles presbytery; while the president of the Moody Bible Institute of Chicago, largest of all, is a Presbyterian elder, Mr. Henry P. Crowell, though his responsibility does not extend to the actual teaching of the institute.

It may properly be expected of such men that they will send out students loyal to the church as a present fact rather than self-established critics of all its institutions and programs. And, while this is doubtless their desire, their failure in so many cases helps to increase the question throughout the Presbyterian church as to the fitness of the institutes as theological seminaries. The remedy for the evil of a lowered standard in the ministry lies in the presbyteries, of course, and calls for a stiffening of practice and the securing of younger men capable of the full preparatory work, while there remains still the possibility of the use of the really extraordinary cases.

LEADERSHIP OF WOMEN

The leadership of women in the Presbyterian church has heretofore been practical rather than official. There has never been a serious proposal to ordain women to the ministry and a formal overture to ordain them to the ruling eldership was defeated recently by a large vote. The reasons most alleged were the danger of over-feminizing the church and the lack of any interest in the movement among the women themselves. The changed interpretation of the New Testament made the more familiar Scriptural or Pauline objection less weighty than heretofore.

Next week Dr. Orvis F. Jordan will write on "The Presbyterians—An Outside View." Dr. Jordan is a Disciples minister, pastor of the Community Church, Park Ridge, Ill., and a member of the editorial staff of The Christian Century.

The Minister in the Sick Room

By Lloyd C. Douglas

This is the third article in a series by Dr. Douglas on "The Minister's Every-day Job," a rich and vital interpretation of parish technology by a minister whose labors and successes mark him as a man of the rarest professional instincts.

ALMOST any physical ailment involves a mental condition in which the patient is disposed to over-rate his own importance to himself and his friends. He demands attention. He has very little to think about besides himself, and he is extremely sensitive to any real or fancied indifference to his case as manifested on the part of his friends. He expects a call from his minister. He not only welcomes it, cordially; but if it is not forthcoming promptly, he is disappointed. Consequently, the longer you postpone your visit to him, the harder it will be to do him a service when you arrive there.

The young preacher is informed, early in his residence in the new pastorate, that "Grandma" Brown would be delighted to see him. As a charter member of the congregation, "Grandma" has received much attention from the ministers. She is eighty, rheumatic, and lonely. She has

Immediately after the rejection of the elder overture, another providing for the ordination of women as deacons was adopted by a sound majority, so that women may now become ordained officers of the church and the principle is established. It will be a matter of only a few years before the whole question of ordaining women to any and all offices will be raised again, much of the decision turning on the desire of the women themselves. Meanwhile, the organized Boards of Home and Foreign Missions of the women are absorbed in the new boards and a proportion of women will be elected as members of these boards as well as of the Board of Christian Education. Three of the four benevolent boards of the church will therefore include women in regular membership.

IV.

The three main problems of the Presbyterian church—its creed, its administration, and its leadership—are not yet solved but there seems nothing insoluble about them and there appears to be an excellent spirit available for the solution. Difficulties of personnel, of established practice, of traditional interpretation, and of confused relationships are found here as in all churches. It is inherently conservative in its rank and file and not so much the worse for that. The errors of crass progressiveness are about as dangerous as those of ignorant conservatism. The Presbyterian task is to avoid both adjectives and to become sanely progressive and wisely conservative. There are minds to which the combination is impossible, but the Presbyterian church is apt to be found trying to make it.

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been a long time ill, and has become adjusted to life as a permanent "shut-in." This, then, will be one of the earliest calls the new minister makes. He will be so cordially welcomed, and his recollection of his visit there will be so pleasant, that, next week, he decides to repeat the experience—both for "Grandma's" sake and his own. Again he has such a good time that he resolves to be a frequent caller. For a month, he sees "Grandma" punctually, every Monday afternoon. She remarks, appreciatively, about his "weekly" engagement with her. Soon parish duties multiply. The new minister lets two whole weeks slip by without seeing "Grandma." She has confidently expected him; and he has failed her. The time comes when a month passes in which she sees nothing of him. She wonders whether he has found her less interesting than he thought, at first. Or, has she said something, inadvertently, to wound him? Moral: Be careful about setting a regular task of periodical calling upon chronic invalids. Don't begin it unless you are prepared to see the enterprise through, faithfully, to the end—and that may be a long contract.

While we happen to be talking about the aged invalid, it should be observed that nature compounds her own subtle anaesthesia to numb the normal dread of death. You, at twenty-seven, contemplate death with such distaste that you imagine everybody must feel the same way about it. You fancy your best contribution can be made at the point of attempting to distract attention from the thought of this mysterious warder of the exit-gates of life. You should get over that feeling. Aged people do not wish to hear so much about the busy, bustling events of active life. They do not greatly care what happened at the last church supper. It is of little concern to them that there is a new concrete walk in front of the parsonage. The fact that you exceeded your apportionment to missions, or failed of it, is of minor importance. The elderly Deacon Stone, when you inquire how he does today, may inform you that he is not long for this world. Believing that he should be wooed from this dismal state of mind, you are apt to think that your best service to the deacon is in beguiling his attention from his gloomy mood. You fairly smother him with a running commentary on current events, political movements, parish news, etc., under the impression that you are doing him a great service. Quite to the contrary, if he wants to talk about death, go to it with him, and talk as helpfully as you know how on this subject. He will, of course, know a great deal more about it than you do. He is nearer to it; more immediately concerned with it; and quite outranks you in experience. Therefore, the best talking you can do on the matter is by prodding him to tell you his own deductions. But, however you may pursue this conversation, be sure that you pursue it. If Deacon Stone has remarked that he is getting ready to die, that means that he doesn't want to hear about your trip to California; but he wants you to hear about his projected trip to Glory. He is just as much interested in that journey of his as you are in the tour you hope to make to Europe in 1925.

In his early experience in the ministry, the young preacher has an instinctive dread of calling, as a comparative stranger, in a home where somebody is very ill. This feeling, on his part, is entirely commendable. For him to consider the situation in any other state of mind than that would mean that he has more brass than any minister requires. But, whatever may be his reluctance to make such a call, he can assure himself, before he goes, that the members of the household will not regard him an intruder. And he must not think of himself as an intruder. He has business there.

CONSIDERATION FOR THE PATIENT

Assuming that he is permitted to see the patient, he should remember that he is there primarily to see the patient. Two or three members of the family will accompany him into the room. They are "up and coming," physically: easier to talk to than the patient. He finds his line of least resistance proposing that he converse with them, across the bed, concerning the patient. But he is not there to conduct a clinic. His attention should be almost entirely restricted to the invalid. How long he should

stay, and what he should say, will be governed by circumstances. But a few considerations may be laid down as good enough for all cases.

In the first place, the minister must never prescribe. He is not the doctor. He must not assume to know anything about the treatment or care of this or any other malady. When the physician's name is mentioned, if he can, with good conscience, confirm the wisdom of their choice, he may deepen the patient's confidence in his doctor by expressing his own confidence in the medical man. If the case is very grave, the caller need not feel required to offer an unjustifiable hope by reciting what he believes to be similar cases which eventuated happily. It is to the preacher's interest to stand well in the opinion of the physicians of his town; and if he gets the reputation of "a prescriber," or is known to talk freely of therapeutic matters in the sick-room, the doctors will consider him a poacher on their professional preserves.

PERSONAL SYMPATHY

The minister's first business is to express his own personal sympathy. In these days of professional nurses, the patient does not get as much sympathy as he had when the members of the family took turns at the bed-side. The nurse is not there to sympathize, but to carry out the doctor's orders. She is, quite too often, icily matter-of-fact in her attitude toward the patient. The members of the family understand that the nurse knows her business. They take their cues from her as to the best attitude to assume toward the object of their solicitude. The professional air of the nurse is sometimes unwittingly imitated by the household. I have seen cases where a curious constraint seemed to have laid hold upon a home where the members of the family, shy and diffident in the presence of the professional nurse, had apparently left off all the little words and gestures and tokens of endearment and sympathy which are so precious at such times.

You will quickly sense this condition, if it exists. Your friendly admonition to the patient that he must "mind the doctor" and "obey the nurse," is to no purpose. The invalid has heard little else but that manner of talk until he is pretty well fed up on it. But if you can bestow some honest-to-goodness affection, your name will become immortal. Incidentally, it will be good for the family to see that the patient can undergo such treatment without a relapse. Let them understand, by your own attitude toward the professional nurse, that her presence does not deter you from saying the things that are welling up in their own hearts and repressed for fear she might think them foolishly sentimental. Instead of saluting the nurse, as you enter the door of the sick-room, with the doctor's conventional remark, "How's your patient this morning?" —you do far better to dispose of her with a gracious greeting, and approach the patient, at once, as if he had a just right to be hailed with the second personal pronoun. He gets a good deal of treatment in the third person. When the doctor inquires about him of the nurse, the patient is always third person. When the nurse replies, he is still third person. He has become a chattel. He is flat on his

back and can't resist the implication that he is a lay figure. The doctor thinks of him as "a typical pneumonia." To the nurse, he is a "case." The family, as has been observed, humors the mood of these professionals upon whose skill so much depends, and themselves fall into the habit of talking about the patient as they would of any other natural object. You will remedy this situation by making the patient the center of interest.

Perhaps it is unnecessary to remark that the caller should not shake hands with sick people. Of course, the patient will want to do so. Long habit demands that he exert whatever energy he possesses to extend his right hand. But you will have anticipated that by offering him your left hand. He will not feel required to shake your left hand. If you offer your right, he will try to shake it. This may cause him discomfort. If you shake his hand, you probably increase his pain. If you take it, but fail to shake it, your greeting lacks something. Give him your left hand. He will not know why—but that makes no difference. He will be better satisfied.

PRAYER IN THE SICK ROOM

An affectionate hand that is laid upon his arm or his forehead, or that smoothes his pillow, is going to mean much more than any philosophy of comfort and serenity. Whether the minister is to pray with the patient or not, depends. If the prayer is addressed to God, it will be just as effective if offered, later, in the pastor's study. If, however, it is jointly addressed to God and the patient, both facts must be kept in mind. I have known cases where the patient was already sufficiently nervous about the outcome of his disease without having any more gravity lent to it by the implication that divine assistance must be invoked. But if a prayer can be offered without unduly exciting the patient's alarm for himself, the minister can make a definite contribution here. It is so much better to say, "Shall we pray together, you and I, for courage and strength?" than to suggest, "Would you like to have *me* say a prayer for *you*?" If prayer is to be offered, convince the patient that he is helping to present it. The best principles of mental suggestion must be employed in the phrasing of this prayer. To begin by informing God that "our brother is in deep affliction" is bad psychology. God knows a great deal more about the brother than the petitioner; and the patient is already quite obsessed by the thought of his "deep affliction." Keep clear of suggesting ideas which inhibit his freedom of movement in attempting to get away from his aches and pains long enough to beg for larger strength. Keep close to the hope-and-promise phraseology. Try to formulate your prayer so that when you are done, if you haven't helped him any, he is at least no worse off, mentally, than he was before.

It may come to pass that you will be in the midst of a highly emotional, half-hysterical household, and some frantic member will beseech you to offer prayer. There will be a general scurry to find everybody in the house and line them up for this service. You will find yourself, within a few minutes, with a very serious matter on your hands. If you begin your prayer under such conditions almost anything you are likely to say will produce an

emotional storm. Beware of letting the situation get out of your control in this manner. After the family has assembled you will do well to make them all a little talk calculated to calm their excitement and encourage them in efforts to restrain their emotions. You can remind them that the fervent prayer of the righteous availeth much; but that God must always be approached in faith. Prayer, to be effective, must proceed from hearts that sincerely believe in God's willingness and ability to send aid. "We must all help the patient, then, by presenting our calm courage and sturdy faith and firm belief that this prayer will carry weight." But don't get down on your knees and begin to pray while a general emotion panic is on, or imminent. If you do, you will wish afterwards that you hadn't done it.

OPEN CONVERSATION

Almost invariably some member of the family follows the minister downstairs and converses with him in low tones. The patient hears this half-inaudible conversation and decides that his pastor is now learning the worst, which had been previously concealed from him, as they are attempting, futilely, to conceal it from the invalid. Whatever the conversation may be at such a moment, the preacher's contribution to it should be distinctly audible and unalarming. The patient may be disposed to forgive the doctor, and the nurse, and the family, for deceiving him; but he likes to believe that the man of God is prohibited by his office from participating in this well-meant intrigue.

The length of the call is governed by conditions. If you are in a home where death is momentarily expected, you had better stay. The doctor does not linger long. There is nothing that he can do. The nurse is obviously helpless; and signifies by her manner that her job is over. It will not be a good time for you to remember another pressing engagement, much as you may wish to escape the experience of witnessing this heart-breaking scene. If you are required to stay on until two o'clock in the morning, it is to be doubted if you can contrive any better use for your time. I look back upon a few such experiences, though they were terribly trying, as among the most useful hours of my ministry.

An accident has occurred to some member of your congregation. You know that the family will be dreadfully upset. You are timid about rushing there to offer sympathy. You would prefer to wait until tomorrow morning, when things have calmed down a bit. But they need you a great deal worse tonight than they may tomorrow. Go at once! The more tragic it is the quicker you are to be there! The more harrowing the situation is the longer you are to stay! The more anxious you are to escape the experience the more imperative it is that you shall remain on the job!

Hospitals have regular calling hours, usually from two to four in the afternoon. The staff will like the preacher better and welcome him more cordially at the time designated for callers. He may think that his profession gives him the right to ignore this regulation. In emergency cases this is true. But the physician makes his hospital

calls in the forenoon, and the nurses are occupied with post-operative dressings, linen changes, etc., and they do not like to be disturbed. Neither do they welcome visits at the meal times of their patients. Observe the rules. Get acquainted with the nurses. They have a trying task and deserve recognition. If you are calling on a patient in an open ward, do not forget to extend a gracious word and a smile to the person in the adjoining bed. Your patient may be encouraged to tell you something about his neighbors in the ward. If convalescent, he may introduce you to them. It is rather cold-blooded to confine your whole attention to the patient you went to see when in the next bed, not more than six feet away, there may lie a man very seriously in need of a friendly word.

There is nothing the convalescent appreciates more than the loan of a book. So soon as he begins to come back to life, he exhibits considerable interest in the affairs of the world outside. Books of travel and adventure, essays dealing with nature's big out-of-doors, and stories of peo-

ple who contrived to be supreme over obstacles and misfortunes, find a ready market with the convalescent. Flowers are greatly appreciated by the sick. The expense may be reduced to a minimum by having an arrangement with a certain florist to provide you with a small potted plant at a nominal sum. Your cards are at the florist's. You have only to telephone him the address, and he knows what to do. You get your bill on the first of the month. It is money well spent. Most of the stronger churches have similar contracts with the florist. Little courtesies of this kind abundantly repay all the energy and expense involved. He is a wise minister who makes full use of the opportunity entrusted him to render valuable service in homes where there is illness. At no other time are they so ready to receive him and give serious heed to the message he carries. Likewise it may be said that while he may be pardoned many other failures, any suspicion of indifference on his part, at such times, will not easily be forgiven or forgotten.

Dialogues of the Soul

In the Temple

By Arthur B. Rhinow

Brothers

MYSELF—This is the pro-temple. See the art.
I—Exquisite! What pictures and statues!

MYSELF—By the greatest masters.

I—I feel like worshipping here. The beauty of it all!
Let me stay.

MYSELF—We dare not stay with art. Come!

I—This is narrower. And there are not so many here.

MYSELF—This is the holy place. Is not the music grand?

I—Wonderful. And the voice. And the book.

MYSELF—And the candles.

I—Let me stay and pray.

MYSELF—Pray.

I—I cannot pray as I would.

MYSELF—No?

I—No. The music is so beautiful.

MYSELF—Come, then. Let us go on.

I—Deeper still?

MYSELF—Into the holy of holies.

I—That must be very beautiful.

MYSELF—Come and see.

I—Why this—this—there is nothing here.

MYSELF—Speak softly.

I—No art, no music, no light. Nothing.

MYSELF—Nothing?

I—Nothing. I am afraid.

MYSELF—Of what?

I—There is nothing here. O God; my God.

MYSELF—Nothing?

I—Nothing but God; just God.

MYSELF—Why do you stop praying?

I—The man kneeling next to me is my enemy. I just noticed him.

MYSELF—Do you hate him?

I—I cannot pray while he is near. I cannot pray with him.

MYSELF—Is he praying?

I—As I was praying.

MYSELF—Can you not pray with that in him that is praying?

I—He is my enemy.

MYSELF—Is it the enemy in him that is praying?

I—No; but—

MYSELF—That in us that really prays is God's child.

I—And my brother?

MYSELF—And your brother. You unite on the Father.

I—And—

MYSELF—And man is his very self when he prays.

The World is Mine

I—Wait. Let me turn this wheel. Now look through the telescope.

MYSELF—Ah, a new cluster of stars.

I—And on each new star the light of stars as yet unseen.

MYSELF—The infinite finite.

I—I feel how small I am.

MYSELF—I feel how rich I am.

I—How rich?

MYSELF—The universe belongs to me.

I—Why?

MYSELF—Because I love it all.

I—And—

MYSELF—And all I love is mine.

Property and Creative Joy

By Vida D. Scudder

GENERALLY speaking, the happy people are the creative ones. Art is rarely the record of a present sorrow; for when pain inspires poem or picture, sheer delight in expression transforms that pain into a curious sort of pleasure. It is the anxious, burdened, grief-stricken life that stays silent. This is a burdened, anxious time. Our skies are leaden. If creative life is to be renewed, joy must be recaptured. How?

Perhaps history can help us. Let us look back, let us look at the thirteenth century. That was also a time anxious and burdened. But out of it sprang a new life in Europe. Rebirth of delight in the visible world led to a charming art; science awoke; poetry quickened the pulse. And as we consider, we find these things again and again related in origin to that strange people, the sons of Francis Bernardone. Giotto at Assisi is painting the marriage of the saint to his haggard lady with a mastery which promises a mighty development; the lauds of Jacopone da Todi and his comrades ring like silver bells through mediaeval air; the Franciscan schools at Oxford stand for a new departure in medicine, in natural science. Wherever vital types of human self-expression are found, the Franciscans are at work; no wonder that the disciples of Francis describe their master by a word unpopular to the middle ages—the word "Innovator."

What was the relation of this creative joy in life, this release of productive energy, to the principles of Francis? Obviously paradoxical; for no people ever abandoned the usual incentives and the usual sources of satisfaction, so completely as the Franciscans. The friar went much further than his predecessor the monk, in renouncing claims on the universe. The monk knew security in a fixed abode; the early friar, to use the sweet phrase often on his lips, was ever "*vigliatore e pellegrino*." The monk enjoyed the privileges without the responsibility of possessions; these privileges were unknown to the Franciscan. We do not realize what disreputable vagabonds the friars seemed to their contemporaries. It was natural that the church, aware of something precious in the movement, yet perturbed and alarmed by it, bent her clever energies to patronizing and subduing it simultaneously. She succeeded pretty well; by the fifteenth century, the friars had almost lost their distinctive character—and they had ceased to be particularly happy or productive people.

RESONANCE OF JOY

But through the earlier years, whenever they are true to their founder, there is a sweet resonance to their joyousness which echoes from a land of life very far off. How care-free they are! They dance, they twirl in ecstasy upon the high road; they laugh so absurdly during the holy office that the crucifix itself rebukes them! From the day when Francis on his couch of pain chants triumphantly the Canticle of the Sun, their singing never ceases; lauds like little winged angels hover around them as they trudge along—while in winter their bare feet flock the snow with blood. Many of these lauds have come down to us, the songs of

spirits released, set to the lovely rhythms of nature. At times, they sound the abyss of spiritual melancholy; they are tense with the pathos of an idealism defying the powers that be; they can be scathingly, realistically, satiric. And yet the impression they leave is that of a new intensity of joy, which has mysteriously renewed life in a weary world.

Is it possible that the abandonment of claims has something to do with this happiness? The brothers think so:

Poverty, High Wisdom deep and sure,
Unsubdued by earth and earthly lure,
Scorns created things, detached and pure,
Scorning, yet possessing utterly.

Poverty has nothing in her hand,
Nothing craves, in sea or sky or land:
Hath the Universe at her command!
Dwelling in the heart of Liberty."

The acquisitive, the proprietary instincts had died within them, or rather had been slain in deadly conflict. It was no easy fight; Franciscan annals are the intense record, often amusing, sometimes heart-rending, of its phases. But the promises were fulfilled to the true sons of Francis. Meek, they inherited the earth; seeking first the kingdom of God and his righteousness, all other things were added unto them. The asceticism which no religious movement at that time could escape, tainted the movement, but neither Francis nor his first companions were essentially ascetic. They were rather lovers; and we do not need the story of their rich achievement, to tell us that the world returned their love, and that they moved in the light of a new dawning.

THE POSSESSIVE INSTINCT

It would be comforting if we might learn something from them for twentieth century use. For the possessive instinct, which has been considered the bulwark of civilization, begins to have a hard time to maintain itself. Pressure against it springs not only from the insatiate greed of the dispossessed; it is reinforced again and again by the puzzled compunction of those in possession. Communism may for the moment be discredited, but the believers in it have not abandoned their faith. A quieter process of equalization, socialization, goes on everywhere; the principle of private ownership can no longer be assumed, it must be defended. The sign is ominous. Must we feel that civilization is headed for chaos? If the defenders of private ownership are worsted, have we to anticipate an impoverished, helpless, drifting and dismal world? Or can we get a hint from the Franciscans, and the sudden fruitfulness of Europe under their touch, that life may conceivably be all the richer, all the more joyous, if the dependence on private ownership be discarded?

The question will seem preposterous to most people. The property instinct is so tenacious that we can not avoid regarding it almost as a natural force. Moreover, it is evident that if private persons in any number divested themselves of their possessions today, and turned into Franciscan mendicants they would be a terrible nuisance to the

community, and probably a very unhappy folk. Holy vagabondage is too irresponsible to suit the modern conscience. Francis himself worked with his hands, as he tells us in his Will, and he wanted his brothers to work; but the sense of this duty soon faded out among them, for it was not related in any ordered way to the life around. We however can not ignore it. To value active usefulness within the existing social organization is not to bow before Ruskin's Goddess of Getting On. The Franciscans were after all a spiritual aristocracy; their mode of life depended on a conventional society around them, the conventions of which they refused to share. If you are going to live on mendicancy, there must be rich men to give you alms.

All this is so self-evident that one would not trouble to say it, except that if one didn't other people would hurry to supply the lack. But it is not the end of the story. The lessons of the past are not literal, they are suggestive. Again and again discoveries, personal in their first expression, prove to have a wider implication. They must be socialized, they must be translated into terms of the whole, before they can come to their own, and help the world to welfare and to peace. So it may be with the Franciscan joy, with the new bursting of life into both flower and fruit which resulted from the renunciation of possessions.

A DISQUIETING QUESTION

Let us again recall our modern situation. The question concerning the tenure of private property everywhere torments society. The most ardent defenders of property, like Mr. G. K. Chesterton, demand that the great centres of it be broken up; successful—and knighted—novelists like Galsworthy, present as their most solid achievement a saga of Victorian life with the attack on property, whether in wives or shares, as its basic theme. A great nation stubbornly refuses to deny its communist principles, however it may accept temporary checks and modifications. The future is doubtful; but it is not doubtful that plain and private folk are called to put their best thought all over again on their attitude in the matter. The question no longer concerns the few who may be called by a special religious compulsion to renounce a possessive attitude; it involves a possible new method of general social organization to which we might all be forced to conform.

Now those who urge on the prosperous world any modification in the stubborn tradition of respect for private property, usually do so in the name either of pitying compunction or of reluctant justice. It grows increasingly difficult to draw dividends serenely while more than half of humanity subsists on wages and those often skimped. And it ought to grow difficult. The finer sense of justice, fostered one hopes by democracy, has long been working against the inequalities of our social divisions; and simple compunction has something to do with the strength of modern socialistic tendencies. These are fine feelings; the Franciscans knew them. They liked to point out that property was a sin, which began with the fig-leaves; and Francis anticipated Proudhon in saying more than once that if he owned more than the poorest man living, he was a thief. They felt the full force of the impulses which seek to discredit honor for private property, from the side of justice, from the side of pity; the "liberta francescana" was a re-

sult, not a motive, of their choice. But it is doubtful whether such impulses will ever reconcile people to any considerable extent with levelling movements; compunction and the instinct for sacrifice never yet affected change on a large scale. They belong to the remnant. What most men naturally and rightly aim at is a liberal life, a glorious life; and somehow beyond sacrifice they must see a vision of joy and fulfilment and wealth and freedom for every single person, if they are to give up with a good grace the perquisites which they have most valued.

JOY OF CREATIVE ACTIVITY

Surely then it is worth noting that from the point of view of history, there is something to be said in favor of being poor. The evidence goes to show that there is a joy into which our favored and propertied consciousness has never entered, a freedom which it has never enjoyed. Possibly we might come to share that joy and freedom if life were so organized that we always said "our," never "mine." What if the propertied were the real dispossessed? What if we were to find our heritage restored as our possessions diminished? We live in a paradoxical world. What if release of creative power were waiting on a social reorganization which should remove from private life the indubitable burden and anxiety of possessions, and permeate civilization with that heavenly pleasure which marks our feeling for the glories of nature, or for great communal achievements?

Conceivably it depends on ourselves to make this so. To those who know themselves children of God, dependent on his free bounty, there has always been an element of sadness, in private ownership. How wonderful it would be if that sadness could be removed! The duty to dress and keep the earth would remain; in so far as they ignored this, Franciscans denied part of their human heritage. But the acquisitive taint would be absent. All dreamers have longed for a social order in which men should labor normally, not for profit but for the maintenance of the corporate existence, and should receive what they needed from the free bounty of Nature and of God. This ideal seems a dream indeed; but the friars achieved it; achieved it naively, spasmodically, individualistically, imperfectly; but were so happy, so productive, in consequence that they give us a hint we should not disregard.

ONLY ONE HINT

It is only one small hint, one tiny facet, in a many faceted problem. Yet it may help us a little in aligning our sympathies. Most of us may not be called either to help or hinder the modern movement to restrict private ownership; but if we know how to regard it, we may be a little less lost and bewildered. Suppose the movement gathers force, as it quite possibly may, during the next twenty-five years; what a fine thing it would be if we could replace opposition, or reluctant acceptance in the name of justice or pity, by a glad resolve to welcome change in the direction of throwing wealth into more communal forms, as a possible stimulus to production and a liberation for us all!

The past can never be repeated. Its function is to give us symbols which lure us to think on and on into the waiting future. Its experience is often feeble and frustrate, but it holds suggestions which can be translated into prin-

ciples of social action. We need to alter our emphasis from tradition to purpose, says Robinson in "Mind in the Making." True; but sometimes a tradition may serve to crystallize a purpose. The fire which burned in Francis strikes sparks all down the ages. Some pure spirits are catching that fire today. But even if they follow in his path, they will be of uncertain value to their generation. We do not crave a spiritual aristocracy, whose very exaltations are dependent on the valley life of the mass; we cry with Paracelsus, "Make no more giants, God; but elevate the race at once." Yet the Franciscan ideal has its lesson for us still; for as we see how marvellously it released joy and creative power in the past, we lose all fear of a socialized world. Confidence, comfort, replace our timorous

alarms. We can even throw faith and influence on the side of equalizing forces, assured that neither flat monotony nor chaotic collapse need follow the lessening of the incentive of private gain and the loss of security in personal possessions. If there is magic in ownership, it is an evil magic; the true magic is in fellowship; he who loses his property, as his life, shall save it; and those of us who are ready to renounce the privileges and perquisites of the "proprium" in case the call should come to do so, may help the race to recapture the most creative mood that human experience has known.

But in order to translate the possibly coming change from a curse into a blessing, we need the love for God and man which Francis knew.

Facts Are Not Enough

ALL the public needs is the facts." With this confident statement the average man of studious habits retires either to dig out a few more facts or to search out for his own knowledge a larger store of the facts already discovered.

What would happen if we used all the facts we already possess? We know enough about both the white plague and the black to stop both these horrible scourges within a generation if we would only use what we know. There are enough facts regarding slums and city tenements and poverty in our common possession to make them a shame to civilization, but we go on increasing them and knowledge of their evils tends to make us callous rather than to incite us to any sweeping reforms. We let in the air and sunlight a little better than we once did and we have enlarged our charity budgets, but little progress has been made in preventing their existence. The unearned increment goes on making congested living conditions, and the principle of a living wage as a basic income is denied those who toil. War has brought home to us fact piled on fact like pyramids about the horrors and insanity of war but there is little valid sign of any turning away from the things that make for war.

Our statute books are so filled with legislation that a lawyer's office becomes almost as imposing as a public library. Soon our national and state legislatures will be grinding out more laws. The lawyers will know them, the public officials will swear to enforce them, the average citizen will read nonchalantly of their passing, but they will not effect any marked betterment in those maladjustments in society that keep frictions burning between class and class, permit a few to live in parasitic luxury and masses in toilsome penury, and leave the world to drift into war again. There is a great lack of technique in the application of things we do know, but a greater lack in emotional passion to get them done.

* * *

The Dynamics of Conviction

Facts are like well-moulded brick-bats when there are no moving convictions back of them. They are hard, irresistible things upon which superstitions may be broken and old, even useful, traditions battered down. The sceptic can throw them inconclusively and destruction may lie in their wake, or they may exist like some hard though delicate artistry in the museums of scholarly minds and the recesses of research laboratories. They may lie embalmed in the nomenclature of science and even be the means of commerce in the hands of specialists. But facts are only of real worth to humanity in the measure that they become the common possessions of the

masses of men through assimilation into their habits. And even the most useful truths must be burned into the habits of mankind through passionate fires of conviction.

Suppose the Christians of any city should suddenly make up their collective mind that the citizens of their town should become the beneficiaries of all that was known in the way of health and all that civic action could secure in the way of healthful living. There are enough facts already known to cleanse every urban community of tuberculosis, venereal disease, typhoid and every sort of contagion within a generation. Safeguarding the water supply, sewage disposal and garbage collection, providing sunlight and air for every room, prohibition of strap-hanging and smoke consumption, tempering street racket, prevention of dust, and compulsory segregation of every germ carrier, etc., are measures the effectiveness of which is well known. Through an enlightened but firm and conscientious use of them the common maladies of all of us could be as effectively abated in the generation to come as the common maladies of children have been in the generation of which we are a part.

In a certain town typhoid once laid low more than fifty persons and caused three deaths before the best skill of physician, nurse, and hospital could stop it. And this was a university town, with a college medical faculty, a state-supported hospital, a charity society, a health board, a visiting nurse, a sanitary inspector, as well as a score of physicians. There were a dozen churches, several women's clubs, three public libraries, and a citizenship well above the average in intelligence. With all these agencies nothing more than the conventional program was carried out. The sanitary inspector was a broken-down politician, the charity society confined itself to relief, the churches preached spiritual comfort, the women's clubs talked about Browning and suffrage, the medical faculty lived in class room and laboratory and cared only for the funds. The result was that the milk was not inspected until after typhoid had laid its trail of suffering and death. There was no lack of knowledge but there was a deadly absence of passion for applying it. This little paradise of cultured homes was so lacking in social consciousness that only a catastrophe could awaken it.

* * *

Propaganda for Righteousness

Facts without advocates for their application for the good of mankind are about as virile as corn sown on the top of uncultivated ground, which might succeed in perpetuating itself in a sickly way but could do little more. For every scientist there should be a host of preachers and advocates, since the

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most beneficent of discoveries will become prolific of good only in the measure it is propagated. The Burbanks become benefactors through extension agents, who take to the field and propagate his discoveries. They make the minds of farmers and fruit growers the soil for the sowing of ideas and methods and go with the farmers into the fields to turn the treasure of the experimental station into harvests for the family storehouse. A fact in agronomy is of little worth in the mind of the agronomist; it may as well be inscribed on a clay tablet in a temple in Nippur as to be stored away in a library or a government archive; it becomes of worth only in the measure it is propagated as a working theory on the farms of the nation. And what is true of hygiene, medical discovery and agricultural experimentation is true of social welfare. To know what will do good and not to do it is tantamount to ignorance plus moral lethargy. There is no lack of knowledge but there is a slighting lack of passion for human weal.

The word propaganda has fallen under the ban. War making requires it as it requires bullets and explosives. Nations can no more fight without hate and lying than without killing. So we lied about the enemy, and now the allies lie about one another, and class lies about class. We do not call it lying, of course; we still think of it as propaganda for our cause. We may do it mildly by stating our side and leaving our readers ignorant of the other side, or we may do it vehemently by the use of extravagant terms in our own defense and vituperative terms about our opponents, but however we do it we try for a verdict upon a biased statement of the case. We seek, not the truth, but a partisan verdict. So the normative use of the word "propaganda" falls under the ban, surrendered to an overt use of its method.

Now if we react against the spirit of the advocate we are driven away from progress back to stagnation. There is no truth for truth's sake. More hope could be derived from a colony of peasants who were illiterate but active and creative, than from the campus of an intellectual aristocracy which was interested in truth only for truth's sake, and, smitten with ennui, was bored with knowledge, and had become anti-social through the lack of a vicarious human interest. Every social research department and fact-finding agency requires a host of human advocates, for the new-found fact is but one while humanity is legion.

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Apostles and Advocates of the Commonwealth

The maladjustments in society that bring woe to some and make social parasites and luxury-mongers of others are not the result of mere ignorance. Knowledge has far outrun the will to do. Phossy-jaw maimed a host before science put its knowledge into regulative form. Pasteur was dead and immortalized before our university town was smitten into an interest in milk inspection. The twelve-hour day has long been stigmatized as inhuman, but 300,000 wage earners are still working it in the United States. Four times as many babes perish in infancy when the father's wage income is poor as when it is good, but we still deny that a living wage should be made basic. Poverty is a fetid seedbed for diseases that become contagious in the whole city, its morals arise to afflict the children of the well-to-do, and it is a drag on civilization, but one who advocates its abolition is looked upon as a chimerist and dreamer though there are facts enough in hand to challenge the inventive genius and administrative capacity of the nation which leads all others in such endowments. Poverty could be abolished in a single generation in America if we set ourselves, with a passionate conviction as Christians, to see it done.

There are already enough facts in our possession to right 90 per cent of our social wrongs, but what we need first is a passion for humanity. If our institutions for higher education would give as much attention to invigorating the social instincts as they do to cultivating and panoplyng those of self-attainment; if our churches put as much passion into social salvation as they do into personal evangelism and spiritual culture; if our religious press stimulated work for human wel-

fare as they do that for denominational enterprises; if all our publicists and preachers turned advocates of social well-being, we could, in a single generation, turn man's inhumanity to man into man's passion for the commonweal. The world's crying need is not for apostles of culture and aestheticism but cultured apostles of the commonweal. There are ten thousand facts lying fallow in the books; until they are made dynamic by advocates of humanity they might as well never have been discovered.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Jesus, Friend of Sinners*

WE have studied Jesus as healer and as teacher, we now consider him as the "friend of sinners." It is much to be a friend, it is more to be a friend of "bad" people. Jesus taught that the test comes in being friendly to those who have nothing to offer us. To be good and pleasant to your own set gives you no credit. You then receive as good as you give. But to be gracious to those who have nothing to give you in return—that is genuine goodness. "The Gentleman with the Duster" contrasts certain living Englishmen with Gladstone, to the everlasting advantage of the latter. He shows how materialistic and selfish, how frivolous and egotistic these living Britshers are. He tells how Gladstone and his wife were interested in the saving of fallen women. Vividly he paints the picture of Gladstone's secretary coming to him to warn him that enemies would use against him the fact that he worked among these despised creatures. The great premier made it clear to his secretary that nothing could turn him from his charitable work. He was the friend of sinners. St. Francis was a friend to the outcast and despised. The lower they were, the more the "Little brother to the birds" loved and served them. With his own hands he cared for the sick and the more repulsive the sickness, the more he gloried in serving. At this very hour, over in Allahabad, India, my good friend, Sam Higginbottom, is ministering, in love to his large colony of lepers, even as Father Damien went out to Madagascar to aid the lepers there. Graham Taylor left his home on the avenue to go down among the poorer workingmen, so as to live among them and share their lot. Jane Addams was gently reared. Traveling in Glasgow she saw some of the miserable sections of that city. "I wonder," she said to her guide, "if, in America, we have such slums?" "No doubt worse," was the reply. Returning to Chicago she found the "worse" spots and there she found her life work. She shared the daily life of the people near South Halsted at Polk. One of the poorest sections of Greater Pittsburgh is the notorious "Woods Run" district. At this very hour Howard Wilson, formerly one of the elders of my church, and his cultured wife are sharing the lot of the poor and bad people of that community as head residents of Woods Run Settlement House. This is in imitation of the Master. At this point we must squarely face one question: "Can you be a Christian and not touch directly some poor, some evil life?" I say, "directly" because the many organizations of modern life make it easy to do all our charitable work at second hand or indirectly. I have worked a good bit upon the boards of various charitable organizations and this is the one criticism I lodge against them: they handle "cases," not "human beings"; they use card-files, paid workers and all the machinery of such work. We cannot get our work done without such machinery, but I want somebody whom I can help personally. Therefore we have our own "Benevolent Fund" and our own poor and needy friends whom we can go to call upon and whom we can directly help. We pay the rent, we buy clothing, we send groceries, we pay the hospital bills, we take the doctor around—it is all personal, direct, Christ-like. I question whether any of us can remain Christian unless we have one or

Nov. 19. Jesus the Friend of Sinners. Luke 7:37-48.

more objects of our personal love and care. I know a pastor who had in his congregation a very poor, crippled girl. One morning, after service, he stopped, at the church door, the wealthiest woman in his parish. He told her about this girl and asked her to take her out for a drive. "I will send my car around tomorrow," she replied loftily. "Oh no, I want you to go your-

self. I want this girl to know you." And so it turned out that the rich lady went in person and became a fast friend of the little girl, gaining as much from the cheerful cripple as she gave. It is this for which I plead, this first-hand contact not only with the poor, but with the bad.

JOHN R. EWERS.

British Table Talk

London, October 16, 1922.

OUR greatest maker of encyclopedias, Dr. Hastings, has suddenly died. There was once an aged don in Oxford who went every morning into the cathedral to say his prayers; he was very deaf and spoke very loudly so that anyone near could hear his petitions: the first one was a thanksgiving for "all compilers of dictionaries and books of reference." It is a worthy thanksgiving, and for us in our generation it is a simple act of gratitude to remember the diligent and gifted compiler and scholar who gives us the *Encyclopedia of the Bible* and other monumental works, crowned by the wonderful *Encyclopedia of Religion and Ethics*. How he managed to do all that he did with the charge of a parish in Scotland and the editorship of a monthly journal, no one can tell. Scotsmen are not to be judged by the standards of work applied to other men. Dr. Hastings was a generous and catholic-minded reader. His notes were never harsh, never unfair. He left the impression on all who read him that he did his work in the spirit of humble service as a Christian should. He was human, too. Once he wrote to all his contributors to ask for their portraits, so that he might see what his team looked like and take a more personal interest in them.

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The Church Congress

The chief thing which has escaped from the church congress to the man in the street is the belief that the Dean of St. Paul's does not believe in conversion. His guarded words will not be read as a whole, and he will probably have to endure one more black mark. There is good reason to doubt the value of abridged reports of religious addresses often made by reporters, who have an ear for the striking phrase and for that only. I believe the dean gravely undervalued the evidence for sudden conversions or the place for them in the history of the soul. But on the other hand he might very well have helped some true Christians who distrust their own experience and their own calling because they have never had this sudden change. They are waiting perhaps for something to happen which has already happened. When they should be doing God's work they are loitering because they want a call, and the call has already come. . . . Lord Astor made a bold speech in which he revealed most simply and fearlessly a faith in Christ, which had evidently captured his being. It is a good thing when men, not ecclesiastical and not in the ranks of religious leaders, confess in their way their own personal faith. . . . Mr. Garfield Williams of the Church Missionary society spoke chivalrous words of Ghandi and made a bold plea against the tyranny of tradition. Altogether the congress upon the "eternal gospel" left an impression of reality, which is not always left by conferences.

* * *

Toward a Christian Order of Life

There is to be a conference of Christians of all names in 1924 to consider practical applications of the Christian faith to all the range of human society, international, national, and social. A great many scholars and thinkers are already at work, hammering away at this vast subject, and if long and careful preparations will insure a great conference, this will be one of as far-reaching significance as the Edinburgh Missionary conference of

1910. A meeting is to be held on the 26th in London to enlist sympathy for this noble purpose. Dr. Temple, the Bishop of Manchester, is to preside. The speakers' names are significant: Mr. John Drinkwater, "The Artist and the New World"; Dr. A. E. Garvie and Father Bede Jarrett, "The Part of the Church"; Miss Margaret Bondfield, "The Part of Labor"; Mr. Sydney W. Pascall, "The Part of Business"; Rev. C. E. Raven, "The Probable Issue"; and the Rev. H. R. L. Sheppard, "The Cost." This list reveals a striking catholicity. Of churches, the Roman, Anglican, and Free are represented, and there are those whose labels are not known to me. Labor is there, and commerce. Quite rightly the poet has his place to plead for the artist in the new world. The secretaries of the movement are Miss Lucy Gardner and Rev. C. E. Raven. The time 1924 seems far off, but I imagine to the secretaries, knowing how much ground there is to cover, it must seem to be drawing near at an alarming rate.

* * *

Political Alarums

All the talk now is of the election. The Tadpoles and Tapers are busy everywhere. Party leaders are conferring in secret and in semi-secret, with the solemn pretence—do they always keep it up?—that the country has no other choice but between one or other of the traditional order of statesmen. The premier at Manchester made a speech, all the more subtle and powerful because it was full of mysterious signals, which could be understood only by those who knew the code. On the near east situation I cannot find that his apology satisfied the critics, friendly or otherwise. The difficulty the man, who has no inner knowledge, finds is to discover the facts on which decisions are made. When he is called to give a decision upon a war, it has always by that time become inevitable. The real difficulties most men have were not answered by the premier. They concern the dealings with Greece and Angora long before the issue was one of the defense of Constantinople from the victorious Turks. Meanwhile most men feel that even in political warfare the attack upon Lord Gladstone was unfair, but, there again, we do not know very certainly to what it was a reply, and it is well to remember that the premier has had many bitter attacks to endure. When he came to handle the home situation, he showed himself the master hand once more. There is not a move in the game which he does not understand. He is certainly not finished as a political power, and at the moment there seems a likelihood that in spite of the strong conservative feeling against him he may carry with him his conservative members of the cabinet. Anyhow, his enemies are discovering that the old fighter is still expert with his weapons.

* * *

Mr. Lloyd George on Heredity

It is amusing to set side by side the premier's reference to Mr. Austen Chamberlain, son of Joseph Chamberlain, and Lord Gladstone, son of William Ewart Gladstone. "My task in explaining the action of the government has been rendered very much easier by the speech which Mr. Chamberlain, made with hereditary point and force, delivered yesterday." . . . "But Lord Gladstone excommunicates us. What service has he rendered Liberalism? I know of no service except one. He is the best living embodiment of the Liberal doctrine that quality

is not hereditary." In the one case there is "hereditary" point; in the other the proof that "quality is not hereditary."

* * *

Canon Barnes on the Religion of Urban Dwellers

"If the great Victorians, who fifty years ago established universal elementary education in this country, could see its effects on religious thought they would be horrified. The whole community can now read and write. In the popular press every sensational pseudo-religious crudity finds expression. It is hardly necessary to clothe some fantastic belief in a bastard scientific or metaphysical jargon for it to gain acceptance. The work of the best thinkers is largely ignored: it is submerged beneath the torrent let loose by ignorant enthusiasm. The contempt of the wise no longer restrains superstitious folly: crude thought appears respectable when sufficiently widespread. The evil is not confined to the workers: probably there is more religious barbarism among women who live easy and superficially cultured lives than elsewhere in the community. Urban dwellers of all classes seem especially attracted by degenerate religious cults. Their lives are artificial, their thought often quick and shallow, perhaps because the purifying influences of Nature which steadied their ancestors no longer restrain them. In the country the past holds us. Nature is always telling us of her power, reminding us of the simplicity of beauty. The naturalness of birth and death, toil and pain, cannot be forgotten. We know that we cannot escape from evil and suffering by pretending that they are non-existent. The village churchyard is a perpetual reminder of the brevity of human life. There is, in such surroundings, a danger of simple paganism; but the complex absurdities and shallow enthusiasm which too often take the place of spiritual understanding in town-dwellers find no foothold."

This searching analysis by Canon Barnes of the dangers to the religious life of urban dwellers raises the whole question—how far the churches have really faced the new situation created by the growth of vast cities?

* * *

Our Religious Poetry

We sometimes forget how rich in religious poetry our language is, and it is not to remote days only that we must turn for this inspiration. The other day I had occasion to look up a reference in the poetry of Mary E. Coleridge, who inherited and adorned a great name. I could not put the book down. I had not read it for years, but the beauty of it came back as fresh as ever. I have copied out four lines:

"Sunshine let it be or frost,
Storm or calm, as Thou shalt choose,
Though Thine every gift were lost,
Thee Thyself we could not lose."

This is worthy of your own Father Tabb, and what higher praise could be given?

EDWARD SHILLITO

CORRESPONDENCE

The Methodist Waste Basket

Editor THE CHRISTIAN CENTURY:

SIR: How interesting life is becoming! Dr. Brightman having rebuked what he interprets as my purpose to read a writ of excommunication proceeds to put me into my waste-basket. For there, he says, "are to be found all historical and mystical experiences and reason itself." If, therefore, I am reasonable I belong in my own waste-basket. If I am not reasonable I belong—perhaps in the asylum. I agree!

I am greatly surprised that a philosopher should find in my letter what Dr. Brightman seems to find there. Surely anyone who will read that letter and will give words their ordinary value will absolve me from any desire to excommunicate anybody. I should be the first to protest if anyone should start a "heresy hunt" after Dr. Tittle or even after Dr. Brightman. The only sentence in my letter that could at all bear the meaning Dr. Brightman has put upon it is the one which he quotes,

ending, "but we venture to say they are not Methodists." That sentence may have but two interpretations: "none of them are Methodists" or "they are not inclusive of the Methodist body." The latter represents my meaning. I did not mean to say that no man holding Dr. Tittle's view is a Methodist but that such men do not compose exclusively nor even mainly the Methodist church. If Dr. Brightman will read my letter again he will find there a spirit of real appreciation for men like Dr. Tittle and, in the closing paragraph, the statement that I wrote only because I felt that in his article Dr. Tittle had failed to do "entire" justice to Methodism. That is quite another thing from saying that he did not in any measure represent the Methodist viewpoint.

Again, I did not nor do I deny "that either experience, rationalism or mysticism give us any grounds for faith." What I said was that I deplored "both rationalism and mysticism as arbiters of thought." Surely anybody acquainted with the history of philosophy will agree with that. Since Bacon dragged the philosophers out of their attics and told them that they must reckon with the world of experience, pure rationalism has had little standing as the maker and ruler of philosophical systems. And the research of the psychologist has made it pretty clear that we cannot quote the "inner voices" of mysticism in final corroboration of our opinions about ultimate reality. It was for this reason that instead of dumping experience into the waste-basket, as Dr. Brightman says I did, I insisted on "experience as the corrective of social and religious judgments."

What I plead for is a recognition of the personal history of Jesus. Dr. Brightman urges that the innocent bystander may say: "We hear the voice of Mohammed and we believe him; the voice of Buddha and believe him; the voices of Nietzsche and Mary Baker Eddy and believe them." To the innocent bystander and to the wise philosopher alike we would answer that the Jesus of history is quite a different person from these rival voices and that it is just this vast difference between them and him whom Lanier describes as "sovereign seer of time," "poet's Poet," "wisdom's Tongue," "man's best Man," "love's best Love," this "perfect life in perfect labor writ," that furnishes presumptive evidence in favor of Jesus' superior authority. I recognize, as Mr. Hobart says in his letter, that Jesus' history is not finished. The gospels are a record of what he "began to do and teach." But surely it must be recognized too that it was that historical beginning which gave the early church its deathless inspiration and which today is a trumpet call that strongly stirs the hearts of men all along Christendom's far-flung battle line. I agree that if nothing beneficial had happened in men's lives through the centuries as the result of their discipleship of Jesus, that fact would be a disturbing factor in our thinking. But I am also sure that it is because of what happened in his life in the first century that men in the beginning made an essay at discipleship and that it is the memory of what He was and of what He did that steadies us in the difficult days when cynics and the "weary weight of the unintelligible world" challenge the validity of the Christian ideal and the Christian program.

Canton, O.

ALBERT EDWARD DAY.

Contributors to This Issue

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Congregationalists Concerned with Episcopal Action

The action of the recent Episcopal convention in providing for the possibility of the ordination of ministers who would serve outside the Episcopal church has moved Rev. Newman Smyth to call together the Congregational committee on church unity. He states in his call: "The action of the Episcopal convention is of such importance that it requires the immediate and careful consideration of our Congregational commission on unity. A meeting for that purpose we are now calling. Until we shall have the full text of the Episcopal discussion and action, and our own commission shall determine the next step for us to take, I must refrain from any comment on that. An appeal to the Christian people of all churches over all the ecclesiastics may be necessary to bring about the final achievement of church unity. Surely the Christian church cannot remain fiddling while our modern civilization is burning."

Sixty Miles from Railroad

Rev. C. L. Campbell, Presbyterian missionary among the Navajo Indians in New Mexico, lives sixty miles from a railroad for he has taken up his abode among Indians who have only recently received the gospel. His labors have been crowned with success, and two new buildings were recently dedicated to religious work. These are St. Paul's church at Shiprock and the Refuge Hospital and Mission House at Redrock. The church building has a seating capacity of 400 and the hospital has 30 beds and a comfortable house for the physician who will live there.

Methodists Unanimous for Union

The eleventh general conference of the Canadian Methodist church is probably the last that ever will be held. The conference voted unanimously to enter the Congregationalists. The plan for union has been pending for the past twenty years but its consummation was delayed by the war. Much valuable time has been consumed in winning a minority of the Presbyterian church. Meanwhile in the great northwest whole sections have taken the law into their own hands and have organized union churches independently which will be at once merged into the national church of evangelicals when this church is formed. Thus Canada alone of the English-speaking countries will not have a Methodist church, though the John Wesley tradition in religion will naturally be cherished.

Retirement of Higher Critic Produces Sensation

When Bishop Stunz retired Rev. J. D. M. Buckner on an old age pension, he did not realize that this matter would

become the subject of newspaper discussion throughout the country. Mr. Buckner has ceased to believe that God killed some children because they called Elisha "bald-pate." He holds that God always does good and never evil, and that he therefore never gave any instructions to kill the Amalekites. He has preached in Aurora, Neb., for the past eleven years, and his Methodist church petitioned the

conference to send him back. The newspaper reports of a sermon in which critical theories of the Bible were set forth were in the hands of the bishop when he arrived at conference, and Mr. Buckner was asked to retire gracefully, which he refused to do. He has now issued a booklet containing his religious views and the story of his forced retirement. He is 67 years of age and has a fine

Chicago Church Federation

FOREMOST among the city church federations of the country, the Chicago organization in its annual meeting presented a report of activities that was highly gratifying. The annual meeting was held at the Morrison hotel Oct. 31. Two new denominations were added to the list of the Federation fellowship during the past year, the Methodist Protestant church and the Reformed church in the United States. This makes a total of sixteen cooperating denominations. The number of denominations has been decreased by one through the union of the Evangelical association and the United Evangelical church.

During the past year the Daily Vacation Bible school asked to be received into the federation as a commission. This was gladly acceded to, and the past year has been the best in the history of this good enterprise. More than two hundred schools were organized and supported by 250 churches. The chairman of this work the past year was Rev. George J. Searles.

Among the new enterprises of the year has been the arrangement to assist in the support of Rev. John A. St. Clair at the Speedway hospital where a number of ex-service men are still under treatment. He went there first representing the United Lutheran church, but is now the representative of organized Protestantism in the city.

The evangelistic work of the churches has reached new levels of efficiency. A grand total of 37,320 additions to the membership of the churches was reported. Open air evangelism has been promoted, some of the most eminent churchmen of the city participating in this kind of work.

The federation has no more important work than the support of religious activity in public institutions. Miss Jennie Beardsley served at the State Training School for Girls at Geneva, and conducted a Sunday school for these girls. She also makes personal visits on girls that have recently come to the school and carries on religious conversations with these girls in a very helpful way. Miss Helma Sutherland carries on a similar work among the boys at the St. Charles school. She also visits the women prisoners at Joliet where twenty-two are serving life terms for murder. The work of Rev. William J. Maplesden at the Cook

County Tuberculosis Sanitarium is to make personal visitations and to carry on religious services on Sundays and Fridays. The wheel chair patients come to these meetings. Edgar C. Swartout is representative of the Federation at the Glenwood manual training school and Christopher J. Malfe at the House of Correction.

The monthly ministers' meetings the past year have reached an unusual standard, some of the most eminent churchmen in America coming to these meetings to speak. The various denominations have voted again this year to give up one meeting a month to join in these union meetings.

One of the vices of the Federation in the past was the passing of resolutions on hear-say evidence or newspaper talk. There was a brief but spirited debate at the annual meeting over a resolution which contained several thousand words of "whereas" in the form of newspaper clippings on the matter of gambling at the racetrack. Former president, Judge Bradley, entered an emphatic protest against the consideration of such resolutions which were too long to be even read in the meeting and the whole subject of racetrack gambling was sent back to committee. The Federation is losing some of that pathetic faith in resolutions which is so often found among church people, and sees the increasing importance of publicity methods.

The National Publicity conference which was in session during the entire day of the meeting of the Church Federation was a church federation enterprise. A permanent commission studies publicity continually and is considering a plan for whole page ads in city papers with neighborhood list of churches in place of the denominational lists which have prevailed.

The following list of officers was elected for the coming year: President, Rev. Howard Agnew Johnston; vice-president, Dr. Fred D. Stone; second vice-president, R. C. Gibson; recording secretary, R. Clarence Brown; treasurer, Harry Brinkman. Special mention was made of the reappointment of Mr. Walter R. Mee, executive secretary. The committee recommended to the finance committee an increase of salary for Mr. Mee lest he be tempted away from the federation offices by an offer of larger salary elsewhere.

library, though not a university trained man. He asserts that when he asked the bishop whether that ecclesiastic believed in the bear story of the old testament that person did not answer. Among other interesting statements made by Mr. Buckner is one that the Methodist church now teaches officially in the conference study books the very views which he has been condemned for teaching in his church.

Sadhu Sundar Singh Returns Home

After another visit to England, Sadhu Sundar Singh has returned to his native land. He addressed an audience of 15,000 in Copenhagen on one occasion. He was baptized at the age of sixteen and since then has been pursuing the career of a holy man, after the custom of his country, renouncing the world and its desires, though continuing to preach Christ. While in Tibet on a preaching journey, he was thrown into an old well full of bones of dead men, and the lid was fastened down. After three days in this horrible dungeon he was rescued by an unknown friend. His career marks him as one of the most unusual characters in all Christendom.

Bishop of Guatemala Is Expelled from Country

Bishop Alvarez has been expelled from Guatemala. He fell into difficulties with the government officials in that country, and has been compelled to take up residence in an adjacent state. The hierarchy in Washington recently sent him a telegram of sympathy. His banishment is ascribed to masonic influence by his Roman Catholic friends.

Twenty Denominations Unite in One Church

At Jackson Heights, Long Island, 306 members of twenty different denominations have come together to form a community church. The congregation will be affiliated with the Methodist Episcopal denomination. Bishop Luther B. Wilson, who spoke at a recent cornerstone laying, said: "This symbolizes the unification of the Protestant faith. Your enterprise here has also wider promise because you have chosen to affiliate with one of the great denominations which does work throughout the world. You will not suffer from the lack or the loss of this greater conception as some union churches have done in fearing connection of interest to all denominations. I would rather that you would make this wider connection with any of the great denominations other than my own than to fail to have this benefit of the general principles and doctrine and theology of the church as a whole." The bishop warned against the suspicions which sometimes creep into these cooperative movements. The building enterprise means an investment of about \$175,000.

American Bible Society Loses a Member of Board

By the death on October 17 of the Rev. Dr. Reese P. Alsop, a prominent clergyman of the Protestant Episcopal church

in New York, canon of the Cathedral of the Incarnation and rector emeritus of St. Ann's church in Brooklyn, the American Bible Society has lost the chairman of its versions committee. Dr. Alsop has been for years very faithful in attendance upon the meetings of this committee which takes into consideration all the questions arising in connection with the translation of the Bible into new languages in different parts of the world and the revision of such translations where changes in the language make this necessary or desirable. The committee on versions consists of eminent scholars, heads of theological seminaries, professors and men who have spent their years in studies cognate to these questions.

Eminent Clergyman Now a Bishop

With much ecclesiastical pomp Rev. Charles Lewis Slattery was made bishop coadjutor of Massachusetts on October

31. The procession which had in it some church of England officials as well as American bishops from east and west, moved from the chapel of Phillips Brooks' old church along Copley square to the cathedral. Bishop Slattery was born in Maine, educated at Harvard and the Episcopal Theological School and early was made dean of the Cathedral at Fairbault, Minn. Bishop Slattery is widely known as a scholar and writer on religious topics. As Bishop Lawrence will virtually retire from active service in the diocese for some special projects, the new bishop comes at once into large responsibility.

Conservative Disciples Meet in St. Louis

The conservative wing of the Disciples was commanded by its favorite newspaper to stay away from the convention at Winona Lake this year, and without doubt many followed this mandate. The

Conference on Church Publicity

THE National Conference on Church Publicity promoted by the Chicago Church Federation and participated in by men from various parts of the nation was in every way a success. Several hundred religious leaders, both clerical and lay, were gathered last week for an all-day session of addresses which were packed with information and inspiration. In the morning a professional advertising man made the preachers realize that they had never yet studied their subject scientifically. He had blue prints of advertising campaigns for various projects, and this connection gave the field, the tools, and the psychology of the advertising campaign their proper place.

In the morning program nothing was more diverting than the story told by Rev. William L. Stidger on how he had captured the good-will of Detroit over night. On the evening of the day he arrived in town to take charge of a small Methodist church that was head over heels in debt, the papers told of a little girl hurt in an auto accident and whose legs had been amputated. Upon visiting the home he found that it had no church affiliations and the next morning members of the congregation of St. Mark's Methodist church were asked to leave in his hands as they greeted the new pastor, some money for the education of the little girl. The newspapers were after the story at once, and completed a campaign for ten thousand dollars for the unfortunate child. This was cited to show how a minister can be unwittingly made by church publicity. Ever afterwards Detroit knew about St. Mark's church.

Dr. Christian F. Reisner of New York is father to the church publicity movement in America, but he is generous to all his fellow workers in the same field, and professional church advertisers like Rev. J. Brabner Smith, Mr. Herbert H. Smith of the Presbyterian board of Philadelphia, and others were present and gave addresses. On the suggestion of Dr. Reisner, a telegram was sent from the

conference asking D. W. Griffith to go on with his expressed purpose of producing a film on the life of Christ.

Editors of several city newspapers upon the program suggested methods of increasing the space the newspaper might legitimately give to the church. The human interest story in religion is the thing they want, and newspaper headlines of recent religious stories in the secular press were read to illustrate the idea. The preachers were charged with a pathetic belief in the news value of sermons, meetings and conventions, whereas the general public is not at all interested in this phase of church publicity. Mr. Henry J. Smith read his paper in the form of a dialogue which roused the meeting at the close of the afternoon session from the weariness into which it had fallen after hours of talk into alert attention.

At the dinner at the City Club, the religious editors of the city and some of its most eminent pastors spoke. Rev. W. H. Carwardine, religious editor of the Chicago Examiner, remarked on the growing liberality of the press, and said that an incident of some years ago, when a city editor rejected, with much profanity, a story of his whose heroine was a negress, would be impossible at the present time. The newspaper of today must give every section of the community its proper share of attention. He denied that the Roman Catholic church controls the press, as is often charged, and insisted that if there were any injustice, it was that the Roman church was discriminated against.

The ministers who advocate church publicity were urged by the president, Dr. Christian F. Reisner, to go to the annual meeting of the Associated Ad Clubs at Atlantic City next June. At that time this organization, as in years past, will provide without charge the place of meeting and much of the expense for those who wish to see the church brought into the focus of public attention through the skillful and directed use of the various agencies of advertising.

third week in October a meeting was held in St. Louis which is variously estimated from a few hundred up to several thousand, the latter figure being the attendance to hear Bryan's lecture. The latter incident was diverting, for the Christian Standard has in recent years objected violently to the presence of "unimmersed sectarians" on the national programs, but was willing to bring in William Jennings Bryan, an unimmersed Presbyterian. The Congress managers had promised that the meeting should not be used to attack the national organizations of the church. This pledge was broken under the subterfuge of a second Congress organized out of the members of the first. However, the attacks on the United Christian Missionary Society divided the company into two hostile groups and made concerted action impossible. The supposed theme of the Congress was the improvement of methods in the work of the local church, an entirely praiseworthy object, if it had been adhered to in the conduct of the meetings.

Methodists Lay Cornerstone for Skyscraper

The Methodists in the Chicago area gathered in large numbers on Sunday afternoon, Nov. 5, to witness the laying of the cornerstone of the new structure that will house First Methodist church. It is a skyscraper with more than twenty floors besides the great church spire that will tower above the structure. The church will have quarters on the ground floor. Rev. John Thompson, pastor of the church, presided at the cornerstone laying.

Prompt Action in Relief Measures

The efficiency of modern philanthropic operations almost passes belief. When the story of the disaster at Smyrna was flashed to the civilized world, the Near East Relief released a shipload of supplies from Constantinople that was intended for the orphans of Armenia, but large additional supplies were needed. A ship loaded with food stuffs was at the moment passing Gibraltar, but there was no fund with which to purchase its supplies. R. J. Cuddihy of the Literary Digest borrowed money at the bank in the name of that journal, wirelessed an order for the food, and the ship arrived at Constantinople on Oct. 2. One may well doubt whether philanthropy ever acted with more speed in the history of the world. Funds are now being collected in America to pay for this shipload of supplies and others that must be sent for hundreds of thousands are on the verge of a miserable death owing to the hatred of the Turk.

Norfolk Churches Hold Special Meetings

The churches of Norfolk, Va., have just completed a series of special meetings which were addressed by Mr. Whitney Wilson, American correspondent of the London Times who is best known in the Christian world as author of "The Christ We Forget." He delivered two addresses

a day, one a series on the life of Christ, and the other a series on "The Bible and Public Questions." The committee in charge was appointed by the Norfolk Federation of Churches.

Pastor of Well-Known Community Church Dies

Members of the university community at Madison, Wis., who attend Westminster church, a community church in a residential section, were greatly shocked on Sunday morning, Oct. 8, to learn that their minister, Dr. Thomas Knox, was dead. Dr. Knox was born in Belfast, and educated at New York University and Union Seminary. He has served a number of churches, among them Oakwood Union church of Chicago, the Presbyterian churches in Aurora and Charleston, Ill., Cincinnati and Lima, O. He is remembered by his former parishioners as a man of liberal mind, gracious spirit, and of great helpfulness to the people who waited on his ministry.

Centennial of Yale Divinity School

Yale Divinity School recently observed the one hundredth anniversary of its founding. Alumni of many classes were present at the exercises and the Yale alumni in attendance at the American Board meetings in Evanston last week sent a telegram of greeting. In addition to the Lyman Beecher lectures on preaching by Dean Charles R. Brown, the Nathaniel W. Taylor lectures by President Arthur C. McGiffert of Union Theological Seminary, the alumni lecture by Prof. Benjamin W. Bacon and the historical address by Prof. Henry B. Wright, there were addresses by distinguished guests and representatives of other universities. The alumni were shown hospitality at the school during these exercises.

Bohemian Bishop Visits America

Bishop Gorazd Pavlik, a dignitary of the new Bohemian church that has arisen out of the Roman Catholic church,

is now in this country. He visited the Episcopal convention in Portland where he was received with honors. His spirit is broad, and he is trying to establish relations with the orthodox church and with Protestantism. His communion needs more priests to take care of the people who have come over, and the question of church buildings is still awaiting settlement when the government separates church and state. The people leaving the Roman communion insist that their historic buildings shall belong to the people who have always used them.

Methodists Establish Community Church

The Methodist Episcopal church has established a church of the "denominational community" type at Garden Homes, a suburb of Chicago, in spite of the denunciation of community churches in the church press in this section. Seventeen denominations are affiliated in a single church and recently dedicated a building which was consecrated by Dr. P. H. Swift and Dr. John Thompson. Rev. J. P. Stafford, director of the social service department at Swift's, will preach for the infant church.

Lutherans Give Out Statistics

The United Lutheran church during its recent convention in Buffalo gave out statistics with regard to Lutheran strength in America. They have 15,857 congregations, 10,162 ministers, 3,770,663 baptized members, and 2,515,662 confirmed members. They are the third Protestant denomination in size, being exceeded only by Baptists and Methodists. The net increase in membership the past year was 50,000. The Sunday school enrollment is low for such a strong denomination, there being only 973,411 enrolled pupils. The decrease in enrollment was 45,665. The denomination spent \$10,349,899 during the past year, of which \$10,349,899 is credited to benevolence. It owns property valued at

Japan After Seven Years

A LETTER from Miyazaki, Japan, under date of Oct. 8, from Dr. Sidney L. Gulick, Secretary of the Federal Council's Commission on International Justice and Goodwill, records his warm reception on arriving in his old home. In company with Mr. Frederick Moore, Foreign Counselor to the Japanese Ministry of Affairs, he has had conferences with many of the most prominent figures in Japan, including Prince Tokugawa, the Premier, the Minister of Foreign Affairs, Viscount Shibusawa, and Dr. Soyeda, discussing with them present tendencies in Japanese life and in American-Japanese relations. With the leading Japanese Christians Dr. Gulick has also had many conferences. Of especial interest is his account, reported to him by the most responsible observers, "of the bewildering effects on the Japanese delegates to the Washington conference of Secretary Hughes' 'bolt from

the blue', and especially of the opening prayer—which two episodes convinced them that they were in the presence of Christian America. This last was told in a private meeting by one of the younger men who said he came home a Christian because of what he saw and heard."

Japan, according to Dr. Gulick, is carrying out both the letter and the spirit of the Washington agreements. When Dr. Gulick spoke of the fact that he was to spend several months in China he was asked to give frankly, on his return, his impressions of Chinese-Japanese relations. "Several (of the Japanese leaders) said with much emphasis that they well knew that matters are not all right; that they are trying to correct mistakes; and that they especially desire to have suggestions that would help them." Dr. Gulick is to spend most of his time abroad in China and Korea, studying the situation from their standpoint.

\$193,027,449 against which there is a very small indebtedness, probably the least to be found in any denomination in the country, \$9,940,851.

Would Start Action Against Fosdick

Just prior to the Northern Baptist convention in June, Dr. Harry Emerson Fosdick of New York preached a sermon in First Presbyterian church of New York on "Shall the Fundamentalists Win?" which was published in *The Christian Century*. In this sermon Dr. Fosdick indicates that many religions have postulated a miraculous birth for their founders. These implications with regard to the Virgin Birth, have resulted in an attack against Dr. Fosdick in the Philadelphia presbytery by Dr. Clarence Edward McCartney of Arch Street Presbyterian church of Philadelphia. He cannot summon Dr. Fosdick for heresy since the latter is a Baptist in good standing in his denomination, though preaching for a Presbyterian church. But Dr. McCartney threatens to have General Assembly inquire into the preaching that is being given on "Shall the Unbeliever Win? A Reply to Dr. Fosdick." The Philadelphia presbytery went into executive session to consider the charges of Dr. McCartney, and the debate waged for three hours.

Methodists Will Observe Good Literature Sunday

October 29 was observed in many Methodist churches as Good Literature Sunday. In that day Christian papers and Christian books were commended

to the congregations. Rev. H. E. Luccock of New York was in charge of the campaign this year. In many Methodist churches the announcement was not limited to the journals of the denomination. The official circular was journalese in its style and Methodists were exhorted in this fashion: "Exercise the mind as well as the jaw. The Advocate costs less per

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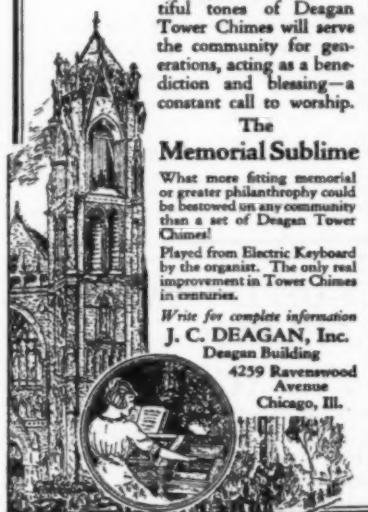
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week than a package of chewing gum. Enough said."

Week of Prayer for Young Men

Under the leadership of the international committee of the Young Men's Christian Association, Nov. 12-19 will be observed as the Week of Prayer for Young Men. The association has put out a booklet of daily meditations for the guidance of the churches during this week of special effort. There are suggestions to young men's classes and other special groups. Since the triennial convention of the Young Men's Christian Association is to be held this year at Atlantic City, Nov. 12-18, there will be a special reason for keeping the anniversary in mind.

Goes on With Libel Suit

The work of relieving famine victims in Russia has been much hindered by propagandists in America who have sought to raise political bogeys. Captain Paxton Hibben, secretary of the Russian Red Cross in America and executive secretary of the American Committee for Relief of Russian Children, sued the Boston Transcript for libel because of an article published October 4 on "The Reds in America," and the sheriff has recently attached the property of the paper for

the amount named in the suit. Captain Paxton recently returned from Russia where he made arrangements for the importation of hand-craft articles that will be sold in the United States for the benefit of his fund. He declares that his organization has nothing to do with the

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communism in Russia, but only with the feeding of famine children.

**Modernist
Episcopalians Organize**

At a recent meeting in New York a Modern Churchmen's Union was organized, officers elected, an editorial board appointed. A program of action was adopted. The members of the new organization pay dues of two dollars a year. The following is the program adopted: "Believing that Christ is the way, the truth and the life, it is our purpose:

"1. To affirm the continuous activities of the Divine Spirit in all spheres of life and thought.

"2. To maintain the right to interpret the historic expressions of our faith in accordance with the results of modern science and of biblical and historical scholarship.

"3. To advance co-operation and fellowship between the Protestant Episcopal church and other Protestant churches.

"4. To emphasize the importance of the preaching ministry as a means for the wider extension of the kingdom of God.

"5. To further the application of Christian principles in every sphere of industrial, social and international relations.

"6. To encourage greater freedom and elasticity in the worship of the church in order to adapt it to the needs and thoughts of the times.

"7. To emphasize afresh the nature of the Christian life as personal fellowship with God."

**Disciples' Society
Faces New Projects**

The United Christian Missionary Society announces a forty per cent increase in October offerings this year as compared with the same period last year. Hurtful economics had been inaugurated, but the society is now taking of advance steps to be taken in the near future. Among these is a projected national sanatorium for the care of tubercular patients. This will be located in the vicinity of El Paso, Tex. Among the interesting gifts of the past month was one from a lumber firm in Lexing-

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ton, Ky., which provides a thousand dollars a year for a "living link" in a foreign field. Bequests were announced for large sums also.

**Next Disciples' Convention
Goes to Colorado Springs**

The International Convention of the Disciples of Christ is slated for Colorado Springs next year. A number of invitations were extended, and some considerable spirit in the claims of rival cities. Among the cities named are Hot Springs, Jacksonville and Birmingham. The last convention placed in the hands of the executive committee the power of fixing the date and place of the convention and announcement is now made of their decision. The date chosen is September 4-11. At this convention the United Christian Missionary Society, the

Board of Education, the Board of Temperance and Social Welfare and the Association for the Promotion of Christian Unity make reports.

**Methodists Make Way
for Congregationalists**

In Twinsburg, O., there have been two churches where there should be only one.

The Methodists of the town some time ago offered to unite with the Congregational church provided the latter became a "community" church. The change in form of organization was made, and Twinsburg now has a single church with a membership of 265 and a Sunday school enrollment of 220. Rev. C. H. Moe is pastor of the new organization.

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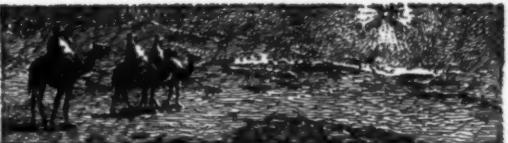
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The Twinsburg Congregational church employed a pastor a hundred years ago at a salary of \$150 per year. The present pastor has a salary of \$2,000 and parsonage. The centennial of the founding of the first church in Twinsburg is being celebrated this year.

Half a Billion Given for Religion

The growing liberality of the Christian churches of America is a significant fact in our national life. The Federal Council of Churches in its statistical department has secured the figures for the giving last year, and announces the amount as \$488,424,084. Some churches report only their missionary offerings, so the figure is too small. The Methodist bodies lead with offerings of \$130,730,479; the Roman Catholic is second with \$75,368,294, and the Baptists are third with \$60,798,534. It is a long way for the churches to go to realize their stewardship aims, but the results are much larger than many citizens would have supposed.

Cincinnati Churches Work Together

The evangelical forces in Cincinnati are planning a number of activities together. November 6 was observed as law observance Sunday. The Federation of Churches is seeking through the church organizations to create a new respect for law. November is also church attendance month, and many neighborhoods will put on a special canvas in behalf of larger church attendance. The churches will also combine in behalf of an evangelistic effort in the weeks preceding Easter.

Church Leaders Aid In Balkan Problems

Rev. R. V. Markham, an American board missionary in the Balkans, reports that the religious leaders of the orthodox national churches in the Balkans are beginning to see their responsibility in assisting in keeping the peace. Rev. P. Tonleshkoff, secretary of the Bulgarian brotherhood of priests, has sent a letter to the editor of *Vestnik*, the organ of the organized Serbian priests in Belgrade. The letter is in fine Christian humility and sets for the clergy of the various nations the great task of preaching brotherhood. The historic hatred of Bulgarians and Serbians has been one of the most pronounced facts in the study of the Balkan country.

Wants Methodists to Consolidate

Fewer churches and better ones is the policy announced by Rev. John S. Rutledge, executive secretary of the Cleveland Methodist Union. Several consolidations of Methodist churches have been affected in recent years, but there are still 28 which Mr. Rutledge declares is eight too many. The Lakewood church in a Cleveland suburb has 3,000 members, which is the largest Methodist church in the country. Only four of the Cleveland churches of the Methodist persuasion have over a thousand members. Thirteen have less than five hundred. "If the consolidations are effected," Mr.

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Rutledge said, "the influence of the united churches will be stronger, and more people will be reached than under present conditions. Larger churches mean attractive buildings with social, recreational and educational equipment, adequately manned by a staff of workers and substantially financed. Within the boundaries of a thickly settled city, there should be strong, well equipped churches within the reach of everybody."

American Secretary of State Sees Protestant Work in Brazil

While in Brazil, Secretary Hughes attended the American Union church in Rio de Janeiro. Dr. Webster E. Brownning preached on "The Spiritual Significance of Pan-Americanism." The preacher insisted that diplomatic and trade relations do not weld nations together as firmly as do cultural and spiritual relations. In the afternoon the American Secretary of State attended a reception given to the well-known journalist, José Carlos Rodriguez. This journalist was once the proprietor of the largest paper in the city, but is now giving his time entirely to an evangelical introduction to the Bible, as he believes that a wider understanding of the scriptures would do more to solve Brazil's problems than anything else.

American Churchmen Visit Graves in France

The major part of the gallant lads that went to their death in the world war under the Stars and Stripes still lie

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